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LOS ANGELES

AN ENQUIRY INTO THE NATURE and PLACE OF HELL.

SHEWING

I. The Reasonableness of a FUTURE STATE.

II. The Punishments of the next LIFE.

III. The several Opinions concerning the Place of HELL.

IV. That the FIRE of HELL is not metaphorical, but real.

V. The Improbability of *that* FIRE's being *in*, or *about* the *Center* of the EARTH.

VI. The Probability of the SUN's being the *Local* HELL, with Reasons for this Conjecture; and the Objections from Atheism, Philosophy, and the Holy Scriptures, answered.

By *TOBIAS SWINDEN*, M. A.
Late RECTOR of *Cuxton* in *KENT*.

The SECOND EDITION.

With a SUPPLEMENT, wherein the Notions of Abp. TILLOTSON, Dr. LUPTON, and Others, as to the *Eternity of* HELL *Torments*, are impartially represented. And the Rev. Mr. WALL's Sentiments of this learned WORK.

LONDON:
Printed by *H. P.* for THO. ASTLEY, at the *Dolphin* and *Crown* in St. *Paul's Church-Yard*. M.DCC.XXVII.

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To the Right Reverend Father in GOD,

FRANCIS,

By Divine Permiſſion, LORD BISHOP of *ROCHESTER*, and DEAN of the Collegiate CHURCH of St. PETER's *WESTMINSTER*.

MY LORD,

THE Providence of *God* having committed to Your LORDSHIP's Care the Government of his CHURCH in the *Dioceſe* to which I belong, I think my ſelf obliged to make an hum-

ble Preſent of this Treatiſe to Your LORDSHIP, not as worthy of Your Acceptance in it ſelf, but as a true and unfeigned Teſtimony of that Reſpect and Duty, which, as one of Your Clergy, I owe Your LORDSHIP.

IT is the Manner of *great* and *good* Men to deſcend ſometimes beneath themſelves, and to receive as kindly the mean and homely Entertainments of their poorer Neighbours, provided they do not pretend to any Thing above their Sphere, as the noble and coſtly Feaſts of their wealthy Friends.

MY

MY LORD, this encourageth me to hope that Your LORDSHIP, in whom thoſe Titles eminently meet, will, at leaſt, pardon the Attempt of this Addreſs; which is made by one, who ingenuouſly acknowledgeth himſelf too poor to manage an Argument of this Nature with that Fund of Learning and Accuracy it deſerves; and who therefore chuſeth rather to ſet before Your LORDSHIP a plain Diſh, than in vain to attempt to pleaſe Your nice and curious Palate with the Varieties and Delicacies of a full, artificial Treat.

Epiſtle Dedicatory.

My Lord, I wrote the following Diſcourſe, in a very obſcure Retirement, where I have ſpent much of my Time, and where I had not an Opportunity of conſulting any publick Library; and therefore, my domeſtick Charge being too great to ſuffer me, with my little Income, to buy Books, it will be no Wonder if this appear like the *Sketch*, or rather the very *firſt Lineaments* of a *Picture* whoſe *Vacuities* are left to be be fill'd up, and its *Graces*, *Air*, and *Life-touches* to be given by ſome more *maſterly* Hand.

'Tis

'Tis poſſible the Conjecture, which was the Occaſion of the Whole, and is the Subject of a great Part of it, may have been propoſed to the World before now; but that is more than I know of; and certainly, if it had, even in my ſmall Acquaintance with Books and Men, I ſhould have met with ſome Intimation of it.

But, why do I plead Novelty, when, perhaps, that will be thought its Fault, and it will be condemned purely upon that Account? If ſo, I muſt ſay it will meet with a very odd Cenſure, ſince Novelty ſeems

to be of the Eſſence of a Conjecture, ſo that it is mere Nonſenſe to propoſe one without it. If Reaſon be not wanting, the newer the Thought is the better; nor indeed except it be ſuch will it be tolerable. What can be more ridiculous than to pretend to Diſcoveries of Things which have been already ſo often diſcuſsed, that they are become trite and thread-bare? The only material Thing then is, whether the Subject of the preſent Conjecture be ſerious or trifling, whether it be built on a ſound or weak Foundation, whether it be treated of in a clear or confuſed Method, and delivered in a familiar or

harſh

harſh Style: All which is, with great Deference, entirely ſubmitted to Your LORDSHIP's Judgment.

IN ſeeking out for *Origen*'s Opinion I was forced to uſe, though at the ſame Time I was ſenſible it is not wholly to be relied upon, *Ruſinus* his Interpretation of his Books περὶ Ἀρχῶν; becauſe the more Authentick Original is not now to be met with. However, in the main, I ſuppoſe it exactly the ſame that St. *Auſtin* doth, and ſome of our excellent modern Authors, Biſhop *Pearſon*, Sir *Thomas Browne*, and others,

thers who have occaſionally ſpoken of it.

BUT I forget to whom I addreſs this: I recal my ſelf therefore, and ask Your Pardon for it, I humbly aſſure Your LORDSHIP, that as I join with the Dioceſe in offering up our hearty Thanks to GOD, that in the Room of that moſt excellent BISHOP whom he hath lately taken from us to himſelf, he hath been pleaſed to place over us a *Prelate, whoſe conſummate Endeavours peculiarly qualifie him to fill the Chair after that great and celebrated Perſon*; ſo I humbly implore the *divine Majeſty*, that he will bleſs

bleſs all Your Labours for the good of this *National Church*, and continue Your LORDSHIP, what You have, with eminent Diſtinction, hitherto approved Your ſelf, *a glorious Inſtrument of its Proſperity and Welfare.* And in Recompence for this, that he will pour down upon You the Bleſſings both of his *right Hand*, and of his *left*; that he will inrich You with all temporal Favours the Heart of Man can deſire; above all, that he will give You increaſe of *Grace* and *Piety* in this Life, and, at length, make You perfect and compleat with *the great Biſhop of Our Souls* in the World to come.

THIS

Epiſtle Dedicatory.

THIS is the daily and earneſt Prayer of,

My Lord,

Your Lordſhip's

Moſt obedient Son, and

Moſt humble Servant,

TOBIAS SWINDEN.

CUXTON,
1714.

THE

THE

PREFACE

TO THE

READER.

THE moſt proper Motive to diſſuade the attempting any Action, is the Evil or Miſchief attending it; the greater and more laſting that Evil is, the greater and more prevailing ſtill is the Motive to diſcourage the undertaking of it: And therefore amongſt

amongſt all the Arguments that are uſed to bring Men off from their ſinful Courſes, that of the eternal Hell, *if it be rightly urged, and duly conſidered, muſt have the moſt powerful Influence upon them; becauſe that is the greateſt, and the moſt laſting Evil our Nature is capable of.*

IT is true indeed, an Object looked upon at a Diſtance, will, as that is greater or leſs, appear ſo likewiſe: One that is ten thouſand times bigger than another, ſhall yet, by Reaſon of a mighty interjacent Space, appear leſs than almoſt the leaſt Part of that other. Nay it may, by the Interpoſition of that be ſo eclipſed thereby, that the Eye ſhall have no Perception of it.

IT is thus likewiſe with the Eye of the Mind, and its proper Objects: Things remote and diſtant, however great and concerning in themſelves, are

are hardly discerned by it, whilst those that are near, and at Hand, though never so mean and inconsiderable, take up all its Thoughts, and employ all its Faculties.

HENCE it is that each poor pitiful Pleasure affecting the Sense, is preferred even before Heaven *it self; and every* light Affliction, which is but for a Moment, *is far more dreaded than* everlasting Torments; *for whilst Men look on the Things of the other World through the vast and obscure Medium of this, they not only lose of their Magnitude, but in a manner disappear and dwindle into Nothing.*

IT must therefore be useful to discourse of these Things, to place them at their due Distance from us, to clear the Medium through which they are beheld, to paint them in their true Colours, and to set them in their proper

per Light; that the little Landſcape which is made of them may give us, though not a full, yet a true and lively Idea of the large and ſpacious Country it repreſents. Indeed when all this is done, when Things are never ſo exactly diſplayed in their trueſt Shapes, and moſt genuine Colours, the deſired Effect doth not always follow; but then the Reaſon is, they are not adverted to as they ought to be; either the Eye of the Mind (like that of the Body many Times) is vitiated or diſturbed with ſome Humour; or, as I ſaid before, ſome other Object interveneth, and ſpoileth the Proſpect; but when the Organ is clear, and the Object perfect, and there is a right Intercourſe and Correſpondence between them, Things will then appear, as they are, in their natural Dreſs, and the Mind will form ſuch Inferences and Deductions as neceſſarily flow from them.

IT

IT is my Buſineſs therefore, in my following Diſcourſe to lay before you as true and clear a Repreſentation of the Nature and Place of Hell, *as the little Compaſs I have taken to do it will permit. And I hope it may be ſuch as will give you, if not entire, yet ſufficient, or at leaſt ſome Satisfaction.*

AS for the Nature *of* Hell, *I ſhall not be over nice and curious in that, but ſhall content my ſelf with what is manifeſtly contained in the* Holy Scriptures *concerning it: Thoſe I ſhall always have my Eye upon, and if at any Time I deviate in the leaſt from them, I'm ſure it ſhall be unwillingly.*

AS to what concerneth the Place of Hell, *I ſhall not attempt a* Topography, *or exact Delineation of each Region of it; I ſhall not quarter this Troop of Sinners in one,*

that in another Part of it. Such light, airy, and fantaſtick Stuff will better befit a dreaming viſionary Writer, than one that pretendeth to be awake, and to deſign nothing but Reality and Truth. No, it is my Purpoſe only to ſhew you, and certainly it will be ſufficient if I do it, that there actually is ſuch a Place *as* Hell, *and to give you ſome ſolid Account where poſſibly 'tis ſituate; ſuch an Account as though not demonſtrative, becauſe the Nature of the Subject will not bear it, yet being rational and probable, may and ought to ſatisfy any modeſt and ſober Enquirer.*

THAT which the Reader is obliged to, with Reſpect to this little Treatiſe (as I take it) is, That he apply himſelf to it without Partiality of any Kind; That he be not biaſſed againſt it, either by prejudicated Opinions, or inveterate Luſts, but that he readily em-

embrace the Truth when it is fairly and friendly offered to him.

THIS, if he take Care to do, he will perform his Part; and in Confidence of this, I freely commit what I have written to the Bleſſing of GOD, *and his candid and ingenuous Peruſal.*

Speedily will be Publiſhed,

THE *Sacred Interpreter:* Or, a *Practical Introduction* towards a beneficial Reading, and a thorough Underſtanding of *The* HOLY BIBLE. Containing I. A faithful Hiſtory of the four Ancient Monarchies, (the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman*,) abſolutely neceſſary for the Underſtanding of the Condition of the *Jewiſh* People. II. A general View of the State of the *Jewiſh* Church, to the Deſtruction of *Jeruſalem*. III. Remaks on the *Pentateuch*, and the *Prophets* in the OLD TESTAMENT, and on the *Goſpels*, the *Acts* of the *Apoſtles*, and the *Epiſtles* in the NEW; ſhewing the Deſign and chief Scope of each Book. IV. An exact Chronology of the Holy Scriptures, taken from Archbiſhop *Uſher* and Mr. Archdeacon *Echard*. V. A Diſſertation upon *Revealed Religion*, and an Account of thoſe Divines who have defended it. VI. *Difficult Texts* of Scripture explain with a Recital of *Sacred Myſteries* as ought not to be made the Subject of *human Enquiry*. Wherein the ſeveral *Parts of the Holy Land* is compared with the Accounts given thereof by modern Travellers: The whole deſign'd to render the Study of the Holy Scriptures more eaſy and inſtructive. In two Volumes. By DAVID COLLYER, Vicar of *Great Coxwell*, *Berks*.

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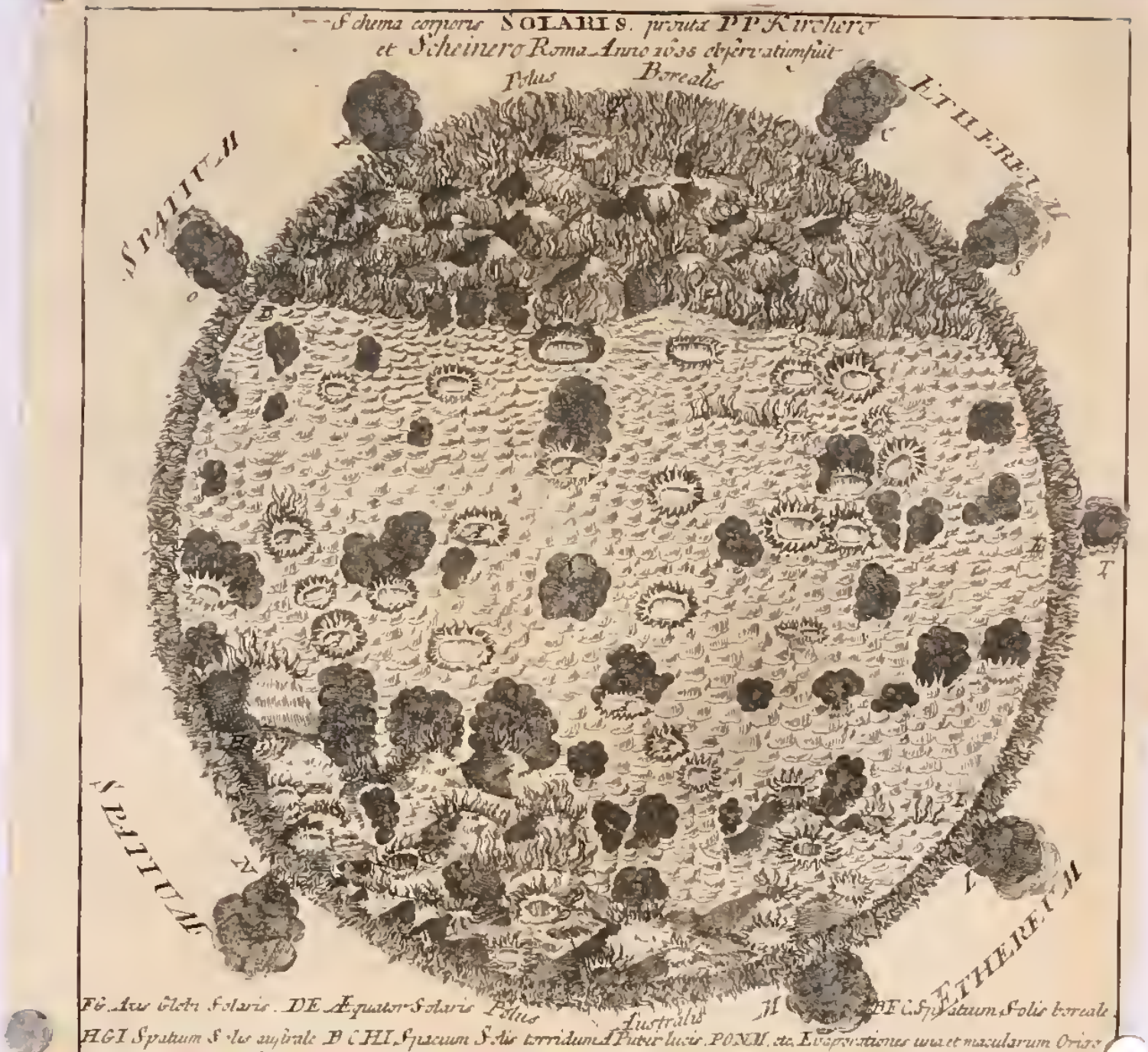
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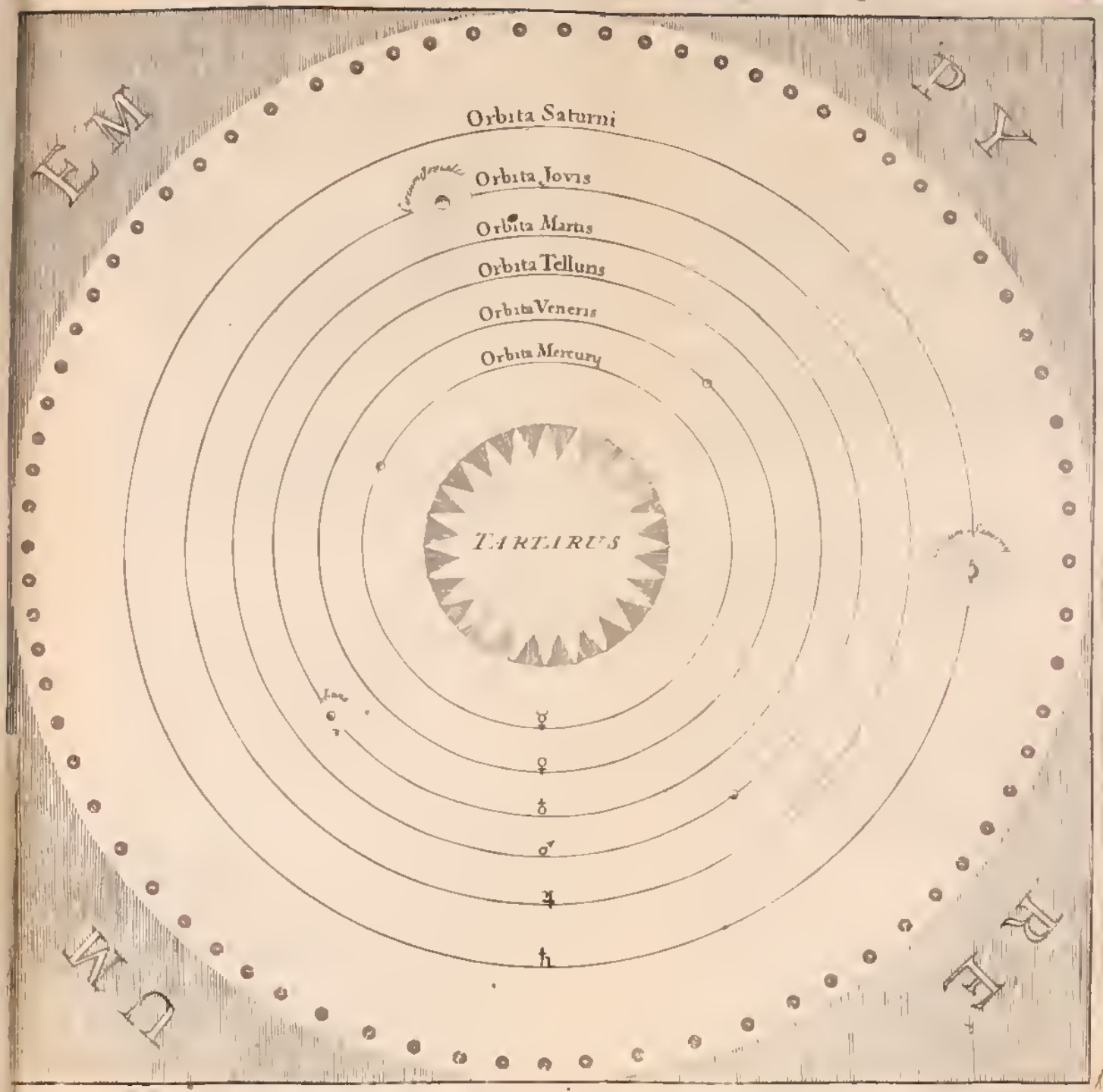
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AN

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INTO THE

Nature and Place

OF

HELL.

CHAP. I.

The Reasonableness of a future State in general.

THE continual Mixture of Good and Evil, Happiness and Misery in this present State of Things, naturally prompts a considering Mind to the Belief and Expectation of another

World, which ſhall be both more conſtant and more perfect. St. *Paul*, from his own Obſervation of the inconſtant and periſhing Nature of Things here below, maketh this rational and pious Inference, *Here we have no continuing City, but we ſeek one to come.*

Heb. 13. 4. 1

AND indeed it is altogether inconceivable, that the Creator and Author of all Things ſhould frame a Being of ſo vaſt a Comprehenſion as the Spirit of Man is; endue it with a Capacity of knowing and converſing with himſelf, give it a Foreſight and Prelibation of his own Happineſs; and yet, after all, blaſt ſo great an Expectation by the utter Extinction of its Eſſence.

THERE is ſomething in the Soul of Man that breathes after Immortality; and if all our Happineſs were commenſurate only to the unſatisfactory Enjoyments of this Life, of all created Beings, Man were the moſt miſerable. To have

have ſtrong and impatient Deſires implanted in him, when there is no Object ſuitable to them; or, what amounteth to the ſame thing, to know of an *Heaven* and everlaſting Happineſs; to be born in Hand, and poſſeſs'd with earneſt Hopes of future Glory, and to be quite cut off, and never able to come to the Fruition of it: This, I ſay, to a conſiderative Mind would be a Torment ſuperior to any the other Creatures are capable of. Nor do the Fears and Apprehenſions of an eternal *Hell* ſerve to any other End or Purpoſe at all, but to plague us here, if not to prevent our incurring the Puniſhment of it hereafter.

IF theſe things were not in themſelves true and real, how could the Ideas of them be ſo powerfully imprinted on the Minds of all Mankind, ſo that no Nation of the World was ever ſo barbarous as not to own them? Nay, it is utterly impoſſibly to eradicate the Notions of them out of any one Perſon,

the Faculties of whoſe Mind are not diſorder'd by Phrenſy, or diſabled by Stupidity.

INDEED ſome Men have been ſo unhappy as to make Profeſſion of contrary Principles; and have taken great Pains to propagate them, and infuſe them into others: But upon cloſe Obſervation it hath been judged, that they have rather wiſhed their Poſitions to be true, than believed they were ſo; and that their Scepticiſm hath proceeded not from any ſolid Reaſoning of their Underſtanding, but from an evil Diſpoſition in their Affections. And this, I think, is evident from the force of Conſcience in ſome of the chiefeſt of that Perſuaſion; for they who have endeavoured moſt of all to deny the Exiſtence of a future State, and to obliterate all Senſe of it out of their Minds, have not been the leaſt ſenſible of thoſe κοιναὶ ἔννοιαι, thoſe common Notices within them, thoſe ſecret Laſhes and Gripings of Conſcience which accom-

pany

pany the Commiſſion of bad Actions, and that Serenity which ſitteth upon the Soul after good ones.

HENCE *Cotta* in *Tully* tells us of *Epicurus*, who, as* *Lucretius* confeſſeth, was the firſt that endeavoured to free and diſengage the Minds of Men from the ſlaviſh Fears of theſe things, that, when he came to dye, he was willing to retract his Opinions concerning them: And the diſmal Apprehenſions of what ſhould become of him, after he quitted this Station, made him to quake and tremble: *Nec quemquam vidi* (ſaith he of him) *qui magis ea, quæ timenda eſſe negaret, timeret, Mortem dico & Deos.*

* Lib. 1. Primùm Graius homo, &c.

Tully lib. 1. de Nat. Deorum.

THUS it was with him, and thus it is or will be, more or leſs, at one time or another, with all Scepticks; for the Exiſtence of a future State, like that of the Deity upon which it is founded, will be either granted or extorted.

INDEED if there be a *God*, and his Providence be allowed, it muſt be ſuppoſed that he will do right: And ſince things happen promiſcuouſly in this World, ſo that there is one Event to the Righteous, and to the Wicked; nay, ſince it oftentimes cometh to paſs, that the Troubles of the Righteous are many; that they have none, or little of the Enjoyments of this World; that they *are cut down and withered, whilſt*
Pſ. 37. 35. *the Wicked flouriſh like a green Bay-Tree, are in no fear of Death, come into no Trouble, neither are plagued like other Men:* I ſay, ſince theſe things are thus, how can exact Juſtice be done if there be not a future State? How can the ſeeming Incongruities of this Life be reconciled and made even, but by the equal Diſtributions of the next, wherein good Men ſhall be mightily rewarded, and evil Men as mightily puniſhed.

'TIS

'TIS true, they who ſeem to doubt of a *future State*, do likewiſe generally deny the Being of a *God*, and deride the Notions of Righteous and Wicked. They affirm, that all Actions are alike, and that Good and Evil are nothing elſe but the Daughters of Policy, and the Reſolutions of State: But theſe Poſitions are ſo very abſurd, that Indignation at the Baſeneſs and Degeneracy of ſuch profligate Wretches as deprave human Nature, diſſolve Societies and unhinge the Foundations of Religion, will not permit ſo cloſe an Enquiry into them as the Nature of the Subject doth require. Beſides, it is altogether foreign to my Deſign to inſiſt on collateral Points; that ſuiteth not with my intended Brevity: It is ſufficient to my Purpoſe at preſent, if a *future State* be acknowledged equally plain with this grand Truth, that there is Good and Evil, Right and Wrong, and with the very firſt Principle in Religion, that there is a

God: I ſhall therefore no farther ſtand upon the Proof of it, but paſs on to the ſubject Matter of the next Chapter.

CHAP. II.

Of the Puniſhments of the next Life, and particularly of the Tartarus *or Hell.*

HAVING, in the foregoing Chapter, briefly ſet down the Reaſonableneſs and Certainty of a future State in general; I ſhall now, in order to the Deſign in Hand, treat of the *Tartarus* in particular, and make ſome ſhort Enquiry into the Nature and Kind of its Puniſhments.

THAT the Puniſhments of the next Life will be extremely ſharp and violent, hath been the common and univerſally

ſally received Opinion of Mankind: The ancient heathen Poets, according to the Light that they had, repreſented them in the moſt terrible and frightful Shapes they could. They tell us of an *Ixion* faſtned to a Wheel, that with a ſwift and rapid Motion turn'd about with him without ceaſing. They ſing of a *Tantalus*, who, for the loathſome Banquet he made for ſome of the Gods, was in *Hell*, ſet in Water up to the Chin, with Apples hanging to his very Lips; yet had he not Power either to ſtoop to the one, to quench his Thirſt, or to reach up to the other to ſatisfy his hungry Appetite. They tell of the *Belides*, or *fifty Daughters of Danaus*, who, for the barbarous Maſſacre of their Husbands in one Night, were condemn'd in *Hell*, to fill a Barrel full of Holes with Water, which, as faſt as it was filled, ran out again. And much to the ſame purpoſe was the Story of *Siſyphus*, who, for his Robberies, was ſent to *Hell*, and there ſet to roll a great Stone up a ſteep Hill, which, when it was juſt

at

at the top, ſuddenly ſlid down again, and ſo renew'd his Labour. And the Puniſhment of *Tityus* was no leſs remarkable, who, for attempting to raviſh *Latona*, was ſtruck dead with a Thunder-bolt, and ſo ſent to *Hell*, where he was adjudged to have a Vulture feed upon his Liver and Entrails, which grew and increaſed ſtill as they were devoured. All which the ingenious Poet *Ovid* pithily ſets forth in theſe ſeven Verſes.

Viſcera præbebat Tityus *laniandа novemque*
Jugeribus diſtractus erat; tibi, Tantale, *nullæ*
Deprenduntur Aquæ, quæque imminet effugit Arbor;
Aut petis, aut urges ruiturum, Siſyphe, *Saxum;*
Volvitur Ixion, *& ſe ſequiturque, fugitque;*
Molirique ſuis lethum Patruelibus auſæ
Aſſidue repetunt, quas perdunt, Belides *Undas.*

BUT

BUT beſides theſe, together with *Salmoneus*, *Lapithæ*, *Phlegyas*, *Pirithous*, and many other particular Perſons, who, as they tell us, were diverſly tormented; they have given us Deſcriptions in general, and at large, of all the Wickeds Puniſhments, repreſenting horrid Hydra's, and revengeful and cruel Furies, with ſnaky Heads and fiery Whips, agitating and torturing guilty Souls. *Virgil*, at the end of his Deſcription of *Hell*, ſaith, that if he had an hundred Mouths, and an hundred Tongues, they would not ſuffice to ſhew the various Diſtributions of *Hell's* Impieties, and every Plague wherewith they are vexed and tortured. Now though the Particulars of this, and all their other Deſcriptions of *Hell*, were Stories and mere Fictions, yet do they expreſs the lively Senſe they had of the ſharp and terrible Puniſhments of the next Life. Æneid. lib. 6.

BUT we Chriſtians have the Advantage of a better Light, a clearer and truer

er Repreſentation of theſe things in the holy Scriptures, which plainly declare the Tortures of *Hell* to be, as indeed they are, violent in the greateſt Extremity; ſo that the very Thoughts of them are enough to create Horror and Aſtoniſhment in the Minds of Men: For they deſcribe *Hell* as *a Lake of Fire and Brimſtone, wherein the Wicked ſhall be tormented Day and Night for ever.* So the Apocalypſt directly; repeating it no leſs than three times in one Chapter, for our greater Aſſurance of it. And our bleſſed Saviour himſelf, with the like Repetition, and that alſo reduplicated, expreſly telleth us, that *Hell is a Fire that never ſhall be quenched.* And in another place he calleth it *Hell-Fire*, and *everlaſting Fire.* And in the parabolical Relation he maketh of it, he ſaith, the rich Man *in Hell lifted up his Eyes, being in Torments*; and the next Verſe ſheweth us what thoſe torments were, *viz. that he was tormented in that Flame.* Now what greater Torment can the ſenſitive part

Rev. 20. 10, 14, 15.

St. Mark 9. 43, &c.

St. Matt. 18. 8, 9.

St. Luke 16. 23, &c.

part of Man be imagined to endure than that of Fire? *Who amongſt us can live with devouring Flames, who can dwell with everlaſting Burnings?* Iſai. 33. 14.

BUT this is not all neither, there is another *Hell* in the midſt of *Hell*; for there *the Worm dieth not*, as well as *the Fire is not quenched. There* are Agonies and Tortures peculiar to the Soul, as well as Fire and Brimſtone to torment the Body. *There* the Wicked ſhall be expoſed to the intolerable Anguiſh of an enraged Conſcience, the Remorſe of which ſhall continually prey upon them for what they have done in their Lives-time. *There* they ſhall be poſſeſs'd with a preſent and conſtant Senſe of the everlaſting Diſpleaſure of *God*, and an utter Impoſſibility of ever obtaining his Favour. *There* they ſhall be tortured with an abſolute and compleat Deſpair of any better Condition, or of the leaſt Relaxation from their Pains, ſo much as of *a Drop of Water to cool their Tongues, tormented in thoſe Flames.* St. Mark 9. 44, 46, 48.

Flames. In a word, *there* is the Abſence of all Good, and the Preſence of all Evil.

THE Puniſhments of Hell are by Divines reckoned to be theſe that follow; Shame, and Confuſion of Face, the Wrath of *God*, an eternal Separation from *God*, and his holy Angels, and the Spirits of juſt Men made perfect; a Society or Fellowſhip with Devils and wicked Men, Tribulation, and Anguiſh of Mind: And laſtly the Torments of outer Darkneſs, and Tortures of *Hell-Fire*. But all theſe are rightly reduced by that known Diſtinction, which the Schools have made of them, to the *Pœna Damni*, & *Pœna Senſus*; the Puniſhment of Loſs, and Pain of Senſe.

1. THE Puniſhment of Loſs; for though the Wicked are not ſenſible, in this Life, what it is to fall ſhort of heavenly Bliſs, yet at their Death, after the Separation of the Soul and Body, the Eye of the Underſtanding ſhall be open-

opened; and they ſhall then clearly diſcern what it is to be ſhut out of the Kingdom of Heaven, to be deprived of the beatifick Viſion, and to loſe the Fruition of all the Glory, Splendor and Bleſſedneſs of it: They ſhall then, to no purpoſe inceſſantly cry, *Lord, Lord, open unto us.* Beſides which Puniſhment of Loſs, they ſhall, as it is before ſaid, be affected, Mat. 25. 11.

2. WITH the ſharpeſt Pains of Senſe, even all the Horrors of *outer Darkneſs*, and Tortures of *Hell-Fire*; and that not for an hundred, or a thouſand, or a Million of Years only, but unto all Ages, or *for ever and ever.*

AND this is that which conſummateth the Torments of *Hell*, that they muſt be undergone unto all Eternity, that they muſt never have an end, although they are each moment intolerable. If by numbring one Grain of Sand, one Spire of Graſs, or one Ear of Corn every Day, thoſe miſerable Per-

Perſons had Hopes of Releaſment, after they had told ſo far as to count all the Sands upon the Sea Shore, all the Blades of Graſs, and all the Ears of Corn growing throughout the whole World, it would be ſome Comfort to them: But after ſo many millions of Ages paſt as would ſuffice for that Task, their Torments will be as far from ending as they were the very firſt Moment they began: For, after all thoſe Ages, Eternity is nothing leſſen'd, ſtill it is, what it was before, an Abyſs of Duration that can have no End.

THERE are two Opinions contradictory to the foregoing Notion of *Hell*, and the Puniſhments thereof; the one againſt the Eternity of them, the other againſt a local *Hell*, or place of Fire, where the Wicked are tormented. I ſhall defer my Enquiry into the former to its proper Place; and for the other, it may be ſufficient at preſent to obſerve, that a *Tartarus*, or local *Hell*, what-

whatever the Puniſhments may be in it, of which I ſhall treat farther in the fourth Chapter, hath been unverſally received by moſt Men of all Religions, as well Heathens and *Turks*, as *Jews* and Chriſtians. And the metaphorical *Hell*, or bare State of ſeparation from God, whether in this, or in the World to come, doth by no means contain the whole of thoſe fearful and terrible Deſcriptions of *Hell* we meet with in the holy Scriptures; ſo that either they were made to very little purpoſe, or it muſt be acknowledged, that they infer not only a State, but alſo *a Place* of ſuffering.

INDEED, to ſay that there is not a *local Hell*, ſeemeth to me to contradict the very Letter of the Text: For the *rich Man* petitions *Abraham to ſend Lazarus to his Brethren, that he may teſtifie unto them, leſt they alſo come into this Place of Torment.* If it be objected here, that this is only inferred from a Parable, we may obſerve far- Luke 16. 28.

2 Pet. 2. 4. ther, how St. *Peter* telleth us, that *God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs to be reſerv'd* (where? ἐν τῷ ᾧ τῷ ταρτάρῳ, moſt certainly, as may be juſtly inferred from the Participle ταρταρώσας) *unto Judgment.* And St. *Jude* tells us the ſame thing, and expreſſeth it in this manner, *The Angels that left their own Habitation*; ſo that if *Heaven*, which was their own Habitation, and out of which they were caſt down, be *a Place;* then *Hell*, their preſent Priſon, into which they were thrown down, and in which they are reſerv'd, or kept in ſafe Cuſtody, muſt be *a Place* alſo. The ſtudious and diligent Compilers of the *Magdeburgican* Eccleſiaſtical Hiſtory gave their Opinion in this Point thus, *Quod autem locus aliquis torquendis damnatis ſit deſtinatus manifeſtè Chriſtus docet: Ubi verò locus ille ſit, non eſt à Chriſto expreſſum*, i. e. *That there is a certain Place appointed for the Puniſhment of the dam-*

Ep Jud. v. 6.

Hiſt. Eccleſ. Magdeburg. Cent. 1. Lib. 1. Cap. 5.

damned, Chriſt plainly teacheth; but where that Place is, he hath not expreſly declared. To them that ask whether *Hell* be a material *Place* or no, ſaith Dr. *Dove*, a learned Writer of the laſt Age, *I anſwer, It muſt of neceſſity be ſo, becauſe in it are to be tormented not only Souls, but alſo Bodies; it is no imaginary thing, becauſe, when they come there, it ſhall be no imaginary Puniſhment which they ſhall ſuffer.* And the exquiſitely learned *Biſhop Pearſon* obſerved, that however the antient Fathers of the Church differed in their Opinions about the *Hell*, yet they all agreed that there was ſuch a *Place*, and never any doubted but that it ſignified ſome *Place* or other.

D. Dove's *Confutation of Atheiſm*, p. 226.

Pearſon *on the Creed.*

And truly for Divines ſo far to forſake the Scripture and them, as to make it merely Metaphorical, would be highly injurious to the Truth; it would betray and give it up to the profane Scoffs of Atheiſts and Scepticks, who,

if *they* ſhould once directly conclude it to be *no where*, would eaſily, if not rationally infer from thence, that it is *no thing*.

BUT, as they, who ſuppoſe only a Metaphorical Hell, are comparatively but very few; ſo if any modern Sceptick will not be perſuaded of the Truth of a real *Hell*, but will go on, and walk after his own Luſts, and follow his own vain and extravagant Imaginations; he may hear what I have ſomewhere read, quoted out of St. *Auſtin*, *Whoever laugheth at this Faith, and therefore will not believe, becauſe he doth not ſee; when that ſhall come to paſs which he did not believe, he ſhall bluſh, and be confounded; he ſhall be confounded and ſeparated from the Bleſſed, and have his Place with the Damned for evermore.*

CHAP.

CHAP. III.

A short View of the several Opinions concerning the Place of Hell.

HAVING, in the preceding Chapter, laid down this as a most certain Truth, that there is a *local Hell*, or Place of Torments in the next Life; it may not be amiss, in order to our search after it, to look briefly into the several Opinions concerning it.

AMONG the Heathen, the *Grecians*, as *Lucian* tells us, persuaded thereunto by *Homer*, *Hesiod*, and others of their Poets believed it to be Τόπον τινὰ ὑπὸ τὴν γῆν μέγαν, καὶ ζοφερόν, *a certain large and dark Place under the Earth.* And *Eustathius* upon *Homer* giveth the like Account of it, *viz.* ἐξ' Τόπου σκοτεινοῦ ὑπὸ γῆν, that it was, according to him, *a dark Place under the Earth.* Some of the *Latins*, from the Lucian de luctu. Eustath. in Hom. II.

Grecians, placed it in ſubterraneous Regions, immediately under the Lake *Avernus* in *Campania*, a Country of *Italy*, in the Realm of *Naples*; only, becauſe in that fruitful Country, that Lake ſent forth ſuch ſulphureous Exhalations, as that Birds could not fly over it, but, overcome with the Strength of the Vapors that aroſe, they fell down, and were drowned in it. Through a dark Cave near this Lake, Eneid. l. 6. the Poet *Virgil* ſaith, that *Eneas* viſited the infernal Kingdoms.

OTHERS placed it under *Tenarus*, a Promontory of *Laconia* in *Peloponeſus*; only becauſe it was a horrid dark Place, full of thick Woods, into which if any enter'd they were very rarely known to return, being uſually loſt, either through the vaſt Extent and inextricable Windings of the Woods themſelves, or by the Fury of Wild Beaſts that devoured them. And Metam. l. 10. this way the Poet *Ovid* ſaith, that *Orpheus* deſcended into *Hell*.

OTHERS

OTHERS fancied the River or Fountain of *Styx* to be the Spring-head of *Hell*, becauſe the Waters of it were ſo venomous, that they ſurely kill'd any thing that drank of them.

BUT theſe and the like were the Fictions of Poets, who from the certain Death which they expoſed themſelves to, who attempted any of theſe Dangers, took occaſion to repreſent them as ſo many Gates or entring Places into the other World. They uſed, indeed, ſome of theſe Names to ſignify *Hell* it ſelf: But, if they really thought they were ſo, nothing could be more ridiculous and abſurd; excepting what others of them fancied, *viz.* that it ſtood in the *Cymmerian* Regions, a proper Name for thoſe Parts of the World, which, by reaſon either of the Sun's Diſtance, or the Groſſneſs of the Air, were, as they thought, uninhabitable, excepting it were by Ghoſts and Spirits, the pro-

per Subjects of that dark Kingdom; which was placed by them now in one unknown Corner of the World, and then in another, according as their Story or their Fancy led them.

BUT this Opinion, if ever it obtained, is now perfectly exploded; those Parts of the World, which where unknown to them, and thought uninhabitable, being on the Account of Trade, or Curiosity, frequently visited, and known to be inhabited, as well as other pleasant and more temperate Climates.

To leave then the Heathen, and their fanciful Guesses at it, let us pass on to the Jews, to see what Light we can get from them to direct us in our Enquiry after it. * But, to speak the

* *Dr.* Barrow, Vol. 2. Serm. 15. *Indeed as to evident Discovery concerning the Immortality of Man's Soul, or the future State, even the Gentile Theology, &c. seems to have outgone the Jewish, &c. The Pagan Priests more expressly taught, more frequently inculcated Arguments drawn from thence, than the Hebrew Prophets.*

Truth,

Truth, it muſt be acknowledged that the State of the World, as to this Point, was not much more perfect under the Moſaical Diſpenſation; for though the Prophets, and other learned Men, particularly of the Sect of the Phariſees, had a good Underſtanding enough of theſe things; yet the generality of the Jews were not much leſs ignorant of them than the very Heathen themſelves. The future Life it ſelf was no otherwiſe made known to them than by bare Tradition, by ambiguous Expreſſions of their inſpired Men, or by ſuch Sayings as implyed it only. That the Notices of theſe things were not clear and certain, is apparent from hence, that there was a numerous and prevailing Sect amongſt them, *viz.* the *Sadducees, who* abſolutely *denied that there was either Angel* (Good or Bad), *Reſurrection or Spirit:* And yet never, that we read of, was this their Hereſie condemned by any publick Cenſure of the Jewiſh Church. Now, if the fu- Acts 23.8.

ture

ture Life it ſelf was not generally, and ſufficiently made known to them, much leſs was the particular Nature and Place of *Hell* determined by them.

BUT when, as St. *Paul* tells us, (putting this Matter beyond all Controverſy) *Life and Immortality was brought to Light through the Goſpel:* When that had given the World true Ideas of the Rewards and Puniſhments of the next Life, and plainly told us that there aſſuredly is both a *Heaven* and a *Hell;* the one the Court of *God* and his Holy Angels, the happy Region of the Juſt and Bleſſed; the other, the proper Manſion of the Devil, and thoſe rebellious Spirits that fell with him, the miſerable Seat of wicked and damned Men; I ſay, when theſe things were once clearly and plainly revealed, the Scales began to drop from Mens Eyes, and they to conſider and diſcourſe of them. And as *Heaven* was, on good Grounds, judged to be above; ſo *Hell*, in oppoſi-

2. Tim. 1. 10.

poſition to that, was thought to be beneath. And ſince the Earth was, according to its Appearance to the Eye, eſteemed by the firſt Chriſtians to be, not a round globular Body, but one vaſt extended Plain, fixed upon its own firm and ſure Baſis; and the *Heaven*, as it ſeemed, a bright Cryſtalline Arch, expanded far and wide over the face of the whole Earth; they thence inferred that the loweſt Parts of the Earth muſt be at the greateſt Diſtance from *Heaven*, and by Conſequence, that the moſt likely Place for the Situation of *Hell*. This Opinion, I think, was generally received amongſt the Primitive Chriſtians. And though their Error concerning the Syſtem of the Earth was afterwards clearly diſcovered; yet their Conjecture about the Place of *Hell*, ariſing from that miſtaken Hypotheſis, hath been very rarely gainſaid. Their Authority was deſervedly great, and of very high account; and if the Scripture ſeemingly cloſed with it, or was but

but ſilent, it uſually prevailed with ſucceeding Generations; and where Experience did not plainly refute it, as in the Caſes of the round Figure of the World, the Antipodes, and the like, obtained an entire and almoſt implicit Subjection to it.

THAT they placed *Hell* in the Bowels of the Earth, may appear from what *Tertullian* ſaith, *Inferos Plato velut Gremium Terræ deſcribit in Phædone, quo omnes Labes mundalium Sordium confluendo, & ibidem deſidendo exhalent, & quaſi Cœno Immunditiarum ſuarum, craſſiorem hauſtum, & privatum illuc Aerem ſtipent: Nobis autem Inferi, non nuda Cavoſitas, nec ſubdivalis aliqua Mundi ſentina creduntur, ſed in Foſſâ Terræ, & in Alto Vaſtitas, & in ipſis Viſceribus ejus abſtruſa Profunditas: Siquidem Chriſtum in Corde Terræ triduùm Mortis legimus expunctum*, i. e. *in Receſſu intimo, & interno, ac in ipſâ Terrâ operto & intra ipſam cavato, & inferio-*

Lib. de Anima Cap. 55.

ferioribus adhùc Abyſſis ſuperſtructo; i. e. Plato, *in his* Phedo, *deſcribeth Hell as a hollow Boſom of the Earth*, ſituate, I ſuppoſe, in ſome unknown part of it, *whereinto all the Dregs and Off-ſcouring of worldly Filthineſſes flowing and ſettling, are thrown up; which, as it were by the Mud of their Uncleanneſs, ſtop the thicker Draught, and ſtifled Air: But we Chriſtians do believe it to be not a bare Cavity, on the Superficies, or Surface of the Earth, not any open Sink of the World, but a vaſt Place in the Cleft and Depth of the Earth, an hidden Profundity in the very Bowels of it; ſince we read that Chriſt was three Days* (dead) *in the heart of the Earth*: i. e. *in the moſt intimate Receſſes of it, cover'd cloſe, and kept ſecret by the Earth, and hollow'd within it, but yet built, and founded on lower Abyſſes of it.*

THIS is a very plain Account of their Thoughts concerning the *Place of*

of Hell. And the great Argument by which they ſtrengthen'd their Hypotheſis was drawn from *Chriſt's Deſcent into Hell;* an Article own'd by the whole Church of Chriſt, and, as they conceived, the more plainly to be proved in the Scriptures, by ſuppoſing it to be in the very Heart, and Bowels
Pſ. 16. 10. of the Earth. The *Pſalmiſt* had prophetically ſpoken of *Chriſt*, and the
Acts 2. 31. Apoſtle St. *Peter* directly applied it to him, that *his Soul was not left in Hell.* This was ſufficient whereon to ground the Article; but then they thought it re-aſſerted and confirmed by other Texts, importing his Deſcent into, and continuance in, the lower Parts of the Earth. Theſe they took as Expoſitions or Explanations of the former; from thence concluding, that *Hell* and the lower parts of the Earth were ſynonimus Terms, or ſuch as ſignified the ſame thing.

THIS *Tertullian* plainly inferreth, not only in the Words before cited, drawn

drawn from the 12th Chapter of St. *Matthew*, and the 40th Verſe. *For as Jonas was three Days, and three Nights in the Whale's Belly, ſo ſhall the Son of Man be three Days, and three Nights in the Heart of the Earth:* But likewiſe in the next Chapter, where, ſpeaking of the ſame thing, he ſaith. *Quòd ſi Chriſtus Deus, quia & Homo mortuus ſecundùm Scripturas, & ſepultus ſecundùm eaſdem, hîc quoq; legi ſatisfecit, Formâ humanæ Mortis apud Inferos functus: Nec antè aſcendit in Sublimiora Cœlorum, quàm deſcendit in Inferiora Terrarum, ut illic Patriarchas & Prophetas compotes ſui faceret: Habes & Regionem Inferûm ſubterraneam credere, & illos cubito pellere qui ſatis ſuperbè non putent Animas Fidelium Inferis dignas:* i. e. *If Chriſt be God, and he, as Man, alſo died according to the Scriptures; and being buried according to the ſame, here alſo,* i. e. *in Hell ſatisfied the Law, and ſuffered the perfect Form of Human Death to paſs*

Tertul. de Anima Cap. 56.

paſs upon him : Nor did he aſcend into the higheſt Heavens, before he deſcended into the loweſt Parts of the Earth, that there he might make the Patriarchs and Prophets Partakers of his Merits : Hence thou haſt both to believe, that there is a ſubterraneous Region of Hell ; and alſo to make them ſtand off, and at a Diſtance, who have Pride enough to imagine, that the Souls of the Faithful are too good for that Place.

I will not ſay that by *Inferi Tertullian* meant nothing but the *Tartarus properly ſpeaking :* But, by the Oppoſition he maketh of the Chriſtian *Hell* to that deſcribed by *Plato*, 'tis evident that he took the *Tartarus*, at leaſt, to be a Part of thoſe *Inferi*, into which he ſuppoſed the Souls of Chriſtians, as well as thoſe of the Patriarchs and Prophets, to have deſcended after Death. And it is alſo plain, that his Argument is directly built on thoſe Words of the Apoſtle, *Now that he*

he aſcended, what is it, but that he alſo deſcended into the lower Parts of the Earth? Eph. 4. 9.

BUT though that Text ſeemeth to come near to the Words of the Article, and to expreſs the ſame, eſpecially as it was at firſt delivered by *Ruſinus*, *deſcendit in inferna*, almoſt in Terms, as the learned Biſhop *Pearſon* hath obſerv'd; yet doth it by no means, of it ſelf, prove the actual Deſcent of Chriſt into *Hell*, or that the Apoſtle meant any ſuch thing by it. For, as he argueth: "We cannot be "aſſured that the Deſcent, which St. "*Paul* ſpeaketh of, was performed af- "ter his Death, or that the lower "Parts of the Earth did ſignify *Hell*, "*or the Place where the Souls of Men* "*are tormented after the ſeparation* "*from their Bodies*. For it is writ- "ten, *No Man aſcendeth up to Hea-* Joh. 3. 13. "*ven, but he that deſcended from* "*Heaven*; ſo this may ſignify juſt "thus much and no more; *in that*

" *he aſcended, what is it, but that he*
" *deſcended firſt?* And for the lower
" Parts of the Earth, they may ſigni-
" fy no more than the Place *beneath:*
" As when our Saviour ſaid, *Ye are*
Joh. 8. 23. " *from beneath, I am from above: Ye*
" *are of this World, I am not of this*
" *World.* Or as *God* ſpake by the
Joel 2. 30. " Prophet, *I will ſhew Wonders in*
" *Heaven above, and Signs in the*
" *Earth beneath.* Nay, they may
" well refer to his Incarnation, accor-
" ding to that of *David, My Sub-*
Pſal. 139. " *ſtance was not hid from thee, when*
15. " *I was made in ſecret, and curiouſly*
" *wrought in the lower parts of the*
" *Earth;* or to his Burial, according
" to that of the Prophet, *Thoſe that*
Pſ. 63. 8. " *ſeek my Soul to deſtroy it ſhall go*
" *into the lower parts of the Earth;*
" which two Inferences have a great
" Similitude, according to that of *Job,*
Job 1. 21. " *Naked came I out of my Mother's*
" *Womb, and naked ſhall I return thi-*
" *ther.* Thus far the learned Biſhop.

AND

AND the no leſs learned Dr. *Hammond*, doth directly reſtrain the *Heart of the Earth* to the laſt of theſe Interpretations, *the Grave*; and likewiſe giveth us this Paraphraſe on that Verſe of the Apoſtle, containing, in ſhort, the whole of the Biſhop's Expoſition of it; "What doth this his Aſcent to "*Heaven* ſignify, but that he firſt deſ- "cended to theſe lower Parts of the "World, called the Earth; or to the "Virgin's Womb to be conceived "there in human Fleſh, which is by "the Pſalmiſt alſo ſtyled being *fa-* "*ſhioned beneath in the Earth*, or elſe "to *the Grave*, called the lower parts "of the Earth? Hammond *in* Mat. 12. 40.

THESE Interpretations agree well with that of the learned *Hemingius*, in his Commentaries on the Epiſtles of the New Teſtament, where, on that Text, he diſcourſeth thus, *Hæc in parentheſi legenda ſunt: Ex citato enim Pſalmi Teſtimonio, duo colligit* (nem- Hemingius Comment.

pe Apoſtolus) *per digreſſionis ſchema, unum de Chriſti Humiliatione, alterum de ejuſdem Glorificatione: Ex eo enim quòd aſcenderit, ſignificat præceſſiſſe deſcenſum; hoc eſt Humiliationem, quod factum eſt per Aſſumptionem humanæ Naturæ, per Paſſionem & Mortem:* i. e. *The Apoſtle having cited the Teſtimony of the Pſalmiſt, by way of Digreſſion, collecteth two things, the Humiliation of Chriſt, and his Exaltation; the latter of which preſuppoſeth the former, for in that he aſcended it is plainly ſignified, that his Deſcent went before: Which Deſcent,* viz. *his Humiliation, was effected by his Aſſumption of the human Nature, and by his Death and Paſſion.* And preſently after he ſaith, *They who from this Place infer the Deſcent of Chriſt into Hell, or the Place of the Damned, do it not upon good Grounds. Non enim hîc Comparationem inſtituit Apoſtolus unius Partis Terræ ad aliam, ſed totam Terram cum Cœlo confert. For,* ſaith he, *the Apoſtle*

poſtle doth not here make a Compariſon between one part of the Earth, and another, but he compareth the whole Earth with the Heaven.

INDEED he oppoſeth the loweſt Earth to the higheſt Heaven, and that in an hyperbolical Expreſſion both of the one and of the other: For though *Chriſt* is ſaid, in the Verſe following, to have *aſcended far above all Heavens*, it cannot be imagined that he went up above that *Heaven* which is the Throne of *God*, and in reſpect of which our Saviour commandeth us to pray to *our Father which is in Heaven*. That being the *Heaven* into which *he really aſcended*, and in which *he ſitteth at the right Hand of God*, and *from whence he, at the end of the World, ſhall come to judge the Quick and the Dead*; ſo though he is ſaid to have deſcended into the loweſt parts of the Earth, yet is this rather to be underſtood as a rhetorical *Antitheſis* to the other, denoting his extreme Hu-

miliation, as that his higheſt Exaltation, than in a literal Conſtruction of the Words, as if, by his Deſcent, he had penetrated the opake Body of the Earth, and went down to the central Receſſes of it.

Vid. Pearſon *on the Creed.*

AND this will farther appear, if we obſerve with the learned Biſhop *Pearſon*, that it hath been the Opinion of moſt, both ancient and modern Divines, that the proper Deſcent of *Chriſt* into *Hell*, was by the Tranſition of his Soul or Spirit into it; that rational intellectual part of his human Nature, which by the violence of Pain upon the Croſs was forc'd from the Body, and not by any proper Deſcent, either of the divine Nature or of his whole Perſon, both Soul and Body aſſumed into it, thereinto. Not of his divine Nature, for that could not be ſaid to deſcend into where it was before; that always filleth all Places, though it is not confined to Time, or contained in any Place. Not of his whole Perſon,

ſon, for it is certain, that one part of it, his Body, was buried and reſted in the Grave moſt part of the three Days it was bereft of Life. It remaineth, therefore, that his Deſcent into *Hell* was by *his Soul*, which, as the *Pſalmiſt* ſpeaketh, *was not left in Hell.* But now the Apoſtle immediately adding, *He that deſcended is the ſame alſo that aſcended far above all Heavens, that he might fill all things*, muſt be underſtood as ſpeaking not of the Soul of *Chriſt* deſcending into *Hell*, for that was not the ſame that aſcended up into *Heaven* that it might fill all things, but of the eternal Λόγος, the divine Subſtance or Eſſence in the *ſecond Hypoſtaſis* of it; who, in a wonderful, ineffable, inconceivable Manner, deſcended from *Heaven* into this lower World, to take upon him our Nature. Which having done, *i. e.* aſſumed our Nature, and ſuffer'd in it, the ſame eternal Λόγος clothed with that, went up into *Heaven* again, that ſo he might *fill all things, viz.* with his divine

Power and Godhead, whereby he is present every where, and by Consequence with us unto the end of the World; and whereby he not only fills but fulfils, or perfecteth all things, (as the original Word importeth) bestowing his Gifts and Graces amongst us, to do us good, and to supply all our Wants,

Ephes. 4. 11, 12. *Giving some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.*

I have insisted the rather on the Explication of this Text, because I take it to be the only one in Scripture on which they who suppose *Hell* to be in the Entrails of the Earth do sustain themselves. And therefore having shewn, that it is so far from proving what is asserted by them, that it hath no relation at all to it; I may now with greater safety affirm, that though the holy Scriptures have given some general Intimations of the Situation of *Hell*,

Hell, which ſhall be conſidered in their due Places, yet have they by no means poſitively determined where it is fixed. * So that we have our liberty to enquire into the Nature of the thing, and to examine the ſeveral parts of the Creation; to ſee which of them agrees beſt with thoſe general Hints and Deſcriptions of it we meet with in the Word of *God*, and is moſt conſonant to the Principles of right Reaſon and Philoſophy, by which our Opinions, in Matters not revealed, are to be regulated.

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* Hiſt. Eccl. Magdeburg. Cent. 1. Lib. 2. Cap. 4. Locum aliquem fore in quo pœnis æternis afficiantur Damnati ex jam citatis ſententiis apparet, &c. Sed ubi Inſernus ſeu locus Damnatorum ſit futurus, ut Apoſtoli à Chriſto non acceperunt, ita nec Eccleſiæ tradiderunt.

CHAP. IV.

That the Fire of Hell is not metaphorical, but real.

HAVING ſhewn that the Scriptures are ſilent as to the *Place* where *Hell* is, and that they have not determined it to be in the Bowels of the Earth: Let us now enquire into the Nature of the Thing, and ſee whether that Hypotheſis be conſonant to Reaſon and Philoſophy. In order to which we muſt once more obſerve, that the chief Ingredient of the ſenſitive part of *Hell*'s Torments, as they are repreſented in the Scriptures, is *Fire*. This they have plainly made the *Materia* of that *Pœna Senſûs*, or Puniſhment of Senſe, that doth ſo miſerably torture the Damned; as the *Materia* of the *Pœna Damni*, or Puniſhment of Loſs, is the Excluſion from the beatific Viſion, and all other conſequent

ſequent Glories and Happineſs of *Heaven.* And the Conſciouſneſs of the Eternity of both theſe, with the Horror and Deſpair that attend it, I take to be the *formal* part of *Hell*, or that which compleateth it, and maketh it, what it really is, intolerable.

I know there are ſome who have rejected this Diviſion, and reſolved the whole into the two latter; ſuppoſing the *unquenchable Fire*, to be only *metaphorically* ſpoken, to denote that grievous Burning and Anxiety of Mind, which doth torment the Souls of the Wicked, for the Sins they have committed in this Life, and becauſe they are excluded from *God*'s Preſence. Thus St. *Auſtin* telleth us of ſome that thought ſo in his Days; and ſo *Calvin*, and ſome of his Adherents, have taught of late: But certainly I ſhould think that to multiply Figures in the divine Writings, and to allegorize away the Text when there is no neceſſity for it, is unreaſonable. If that late

Aug. de Civ. Dei l. 21. c. 10.

Calvin in Eſa. 66.

Repen-

Repentance and Dolor of Mind be sufficiently expres'd by the *Worm that dieth not*, to what End is the Addition of *Fire unquenchable*, and *Hell Fire* made, if not to denote something different from the other?

WHOSOEVER narrowly obſerveth the repeated Deſcription of *Hell* in St. *Mark* 9. will find, that they will be put to a very great Plunge, to make tolerable Senſe of the whole, who thus expound that particular of it. For if we take it out of the Metaphor in which they are pleaſed to clothe it, and put it into plain Language, it will be found to ſpeak thus, *It is better to enter into Life maimed, than having two Hands, to go* into the eternal Puniſhment of the Wicked; into Vexation of Mind that ſhall never ceaſe, where their Vexation of Mind never ceaſeth. Now how forced and unnatural is this, and what a manifeſt *Tautology* doth it infer? Whereas the other Interpretation, which ſuppoſeth the

St. Mark 9. 43, 44.

the word *Gehenna* not to denote the Puniſhment it ſelf, (which by a *Metonymie* it is true it may,) but the *Place* of Puniſhment, (and the Particle ὅπου *where* hath a direct relation to it as ſuch) and eternal Fire the Nature and Quality of that Place, (as in the laſt Inſtance it is plain it doth, where it is called Γέεννα τοῦ πυρός, *the Hell of Fire*) then the Senſe is plain, and the Text eaſie and familiar; then we have but one Repetition in each of the two former Inſtances, (which may well be ſuppoſed to be *ob majorem Terrorem*) and none in the laſt, which yet muſt be judged to ſpeak the whole Senſe and Importance of the other.

BUT beſides the Indecency of the *Tautology*, that which maketh it more unpardonable is, that there is no neceſſity at all for it; the literal Conſtruction being far more conſonant to other Scriptures, to Reaſon, and to the Authorities both of modern and ancient Doctors of the Church.

1. 'TIS

1. 'TIS more conſonant to other Scriptures. There are two or three Texts whereby the reality of *Hell Fire* (as I take it) is peculiarly aſſerted, becauſe the metaphorical Acceptation cannot, without great violence to the Nature and Deſign of their Contexts, poſſibly take place. Our bleſſed Saviour put forth a Parable to the Multi-
St. Mat. 13. tudes, concerning *good Seed ſown by the Owner of the Ground, and of Tares ſown by the Enemy*, as alſo of the
v. 24. *Harveſt and Reapers.* And when his Diſciples pray'd him to declare unto them the Parable, he expounded it in
v. 37, &c. theſe Words, *He that ſoweth the good Seed is the Son of Man; the Field is the World, the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked one: The Enemy that ſowed them is the Devil; The Harveſt is the end of the World, and the Reapers are the Angels. As therefore the Tares are gathered and burnt in the Fire, ſo ſhall it*

it be in the end of the World; the Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do Iniquity, and ſhall caſt them into a Furnace of Fire; there ſhall be Wailing and gnaſhing of Teeth. Now when Parables, by reaſon of their Darkneſs, are expounded, that they may be underſtood, the Expoſition ſurely ſhould be in plain and proper Speech; leſt a dark and doubtful Expoſition breed a farther Confuſion in the Minds of the Hearers than the Parable it ſelf. The *Fire* therefore, into which the Wicked ſhall be caſt, muſt be no parabolical Alluſion, becauſe by it the Obſcurity of the Parable is unfolded; and we may as well ſuppoſe, that the *Angels* and *the End of the World*, and every other part of the Expoſition is allegorical as that.

AND this, I think, is very manifeſt from what followeth: For when our Lord had repeated the ſame Expoſition

on

on the occaſion of *the Net caſt into the Sea*, viz. *ſo ſhall it be in the end of the World. The Angels ſhall come forth, and ſever the Wicked from among the Juſt, and ſhall caſt them into the Furnace of Fire; he ſaid unto his Diſciples, underſtand ye all theſe things? And they ſaid unto him, yea* v. 51. *Lord.* The Parable it ſelf, 'tis plain, they underſtood not, becauſe they asked him to declare it to them; but all and every part of the Expoſition they underſtood, *i. e.* They preſently conceived his Meaning by the Perſpicuity and Propriety of his Words, as indeed every good Chriſtian may at the very firſt hearing of them.

AGAIN, our bleſſed Saviour deſcribing the great and terrible Day of Judgment, telleth us, he will then paſs this final Sentence upon the Wicked, Mat. 25. 41. *Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.* Now the Sentence of a Judge cannot well be ſuppoſed to be

be wrapt up and delivered in Figures and Parables, eſpecially at that time when Allegories muſt ceaſe, and all dark and obſcure, both Things and Words too, muſt be laid open and brought to Light. The End or Uſe of Parables, or allegorical Similitudes, our Saviour ſhewed to his Diſciples, *viz. That ſeeing they might ſee, and not perceive, and hearing they might hear, and nōt underſtand:* And therefore *when they were alone he expounded all things to his Diſciples*, becauſe *to them it was given to know the Myſteries of the Kingdom of God.* The Uſe then of Parables or Allegories (for they are both one) is to hide the Meaning of the Speaker, and to darken the Underſtanding of the Hearer: But the laſt Judgment of Chriſt is to a quite contrary End, *viz.* That the whole World may not only hear it with their Ears, but underſtand it too with their Hearts, and ſee it executed with their Eyes. It is evident therefore, that the general and final Sentence, by which

St. Mark 4. 12.

v. 34.

v. 11.

the Wicked ſhall be adjudged to *everlaſting Fire*, muſt have in it no Figures or Allegories, but plain and proper Speech only; becauſe the Guilty muſt perceive thereby what is their Doom; the Angels, who are the Miniſters of that Judgment, muſt know what they are immediately to execute; and the Elect, who ſhall concur with Chriſt in Judgment, muſt diſcern what they are to approve of.

BESIDES theſe ſelf-evident Texts, there are others no leſs plain and clear,

Rev. 20. 15. as thoſe of the *Apocalypſe; Whoſoever was not found written in the Book of Life was caſt into the Lake of Fire.*

c. 21. 8. And again, *But the fearful and unbelieving, and the abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their part in the Lake that burneth with Fire and Brimſtone.* Theſe and other places of Scripture are expreſs and emphatical. Nor,

2. DOTH

2. DOTH Reaſon, as is pretended, in the leaſt contradict the literal Conſtruction of them. For, to ſet down the whole Hypotheſis, as briefly as may be; Can it be thought irrational to aſſert the Immortality of the Soul, or the Exiſtence and Operation of it after its ſeparation from the Body? That though it be of a ſpiritual Nature, yet is it then really in a Place, if not circumſcribed by it, as Bodies are, yet at leaſt determined thereunto, and thereby render'd diſtant from other Places; ſo that we may rightly ſay, it is actually preſent there, and not elſewhere. And as it is in ſome *Place*, ſo muſt it be ſuppoſed to operate, to underſtand, and to will, and to be ſubject to the Affections of Joy and Sorrow, and by Conſequence to be in a State of Happineſs or Miſery. If it hath demeaned it ſelf righteouſly and well in this Life, it is by the Mercy of *God* diſpoſed of to a *Place* of Peace and Reſt: But if unrighteouſly and ill,

it is, by his Juſtice, condemned to a *Place* of Pain and Sorrow. And therefore, as there are two different Kinds of Men here; ſo are there two different *Places* for the Societies of Souls after Death, one for the Juſt, the other for the Unjuſt. And as the *Place* in which the Souls of the Juſt are happy is *Heaven;* ſo the *Place* where the Souls of the Wicked are tormented is *Hell.* In a word, as the Soul is thus happy or miſerable after this Life; ſo the Body, at the laſt Day, will be raiſed and reunited to it, and partake of its Bliſs or Torments; ſo that every individual Perſon ſhall either in his Fleſh ſee *God* ſhining in his glorious Majeſty on his Throne in *Heaven,* or have his Portion (both Soul and Body) with the *Devil* in *Hell, the Lake that burneth with Fire and Brimſtone* for evermore.

Now what is there in all this irrational or falſe, though taken in the plaineſt, and moſt literal Conſtruction of

of it? I am ſure, thus it hath been underſtood, by great and orthodox Writers, if not, generally, by the whole Church of God.

AMONGST modern Divines, thoſe of our own Church whom I ſhall produce, ſhall be Dr. *Barrow*, Dr. *Hammond*, and Biſhop *Bilſon*; all great Lights and Ornaments of it, and they expreſly declare the Doctrine I contend for.

Dr. *Barrow* upon the Creed, where therefore he profeſſedly treateth on what we are to believe, in the Article of *Life everlaſting*, giveth us his Senſe of the Point in this Manner. *In the State of everlaſting Death, our Bodies ſhall be afflicted continually, by a ſulphureous Flame, not only ſcorching the Skin, but piercing the inmoſt Sinews; and our Souls ſhall inceſſantly be gnawed upon by a Worm (the Worm of bitter Remorſe, for our wretched Perverſeneſs and Folly, the Worm of hor-* Barrow on the Creed.

rid Deſpair, ever to get out of that ſad Eſtate) under which inexpreſſible Vexations, always enduring Pangs of Death, always in Senſe, and in Deſire dying, we ſhall never be able to dye. Now if the Bodies of the Damned ſhall be afflicted continually by a ſulphureous Flame, (and what Flame, I beſeech you, is that, if not a corporeal one?) as well as their *Souls be gnaw'd upon by the Worm of bitter Remorſe, and horrid Deſpair;* if the Damned ſhall be always *dying*, as well in *Senſe* as *Deſire*, it is evident that the Flame muſt be diſtinct from the Worm; the Flame by which the Body ſhall be tortured, and be continually dying in Senſe, from the Worm by which the Soul is gnaw'd upon, and continually dying in Deſire: Unleſs we will confound Senſe and Deſire, and make the Soul and the Body one and the ſame thing.

Hammond in St. *Mat.* 25. 41. Dr. *Hammond* on the forementioned Sentence of Chriſt, *Depart from me, ye cur-*

curſed, into everlaſting Fire, prepared for the Devil and his Angels, thus paraphraſeth. *You are an accurſed Number of Men, adjudged to the eternal Hell, which was not originally created or deſigned for you, or any of Mankind, but for the Prince of the Devils, and thoſe Angels that ſinned, and fell with him; but now by your wilful Defaults is become your Portion alſo.* Now, which is more proper to ſay, that the Regret and Anguiſh of Mind, to which the Wicked will be condemned, was made or prepared for the Devil and his Angels; (which, I think, cannot be affirmed at all) or that the Eternal Fire of *Hell*, which was made, or prepared for the Devil and his Angels, is by the wilful Defaults of wicked Men adjudged to be their Portion alſo? The latter, I am ſure, is much more conſonant to what he elſewhere delivereth, *viz.* That *whoſoever died not conſtant in the Faith, he was caſt out into eternal Fire;* for ſo he expoundeth *the Lake of Fire* mentioned, *Rev.* 20. 25.

THE zealous Biſhop *Bilſon* was, in his time, very copious upon this Subject. And, indeed, as Dr. *Heylin*, in his Introduction to the Hiſtory of the Life and Death of Archbiſhop *Laud*, obſerved, he amaſſed together, in his *Survey of Chriſt's Sufferings*, whatſoever the Fathers, *Greek* and *Latin*, or any of the ancient Writers, have affirmed of the local Deſcent of *Chriſt* into *Hell*, with all the Points and Branches which depend upon it. One of which is the Truth and Reality of *Hell-Fire*. Concerning which, to his Opponent looſely, interrogating whether there be not true *Brimſtone* as well as true *Fire* in Hell, he returneth in this Manner. "Touching Brim-
"ſtone, you may jeſt at St. *John* if
"you liſt, who ſaith of the Wicked,
Apoc. 14. 10. "*They ſhall be tormented in Fire and*
"*Brimſtone*; and likewiſe of the De-
Cap. 20. 10. "vil, that he was caſt into a *Lake of*
"*Fire and Brimſtone*: Or, if you
"pleaſe, you may oppoſe *God* him-
"ſelf,

Bilſon's Survey of Chriſt's Sufferings, p. 47.

" ſelf, and ask whether material Brim-
" ſtone were mixed with the Fire
" which he rained on *Sodom* and *Go-*
" *morrah*, and why he poured them
" both on the Heads of thoſe Wicked
" ones, as if Fire alone were not ſuf-
" ficient to deſtroy them who are ſet
" forth for an Enſample (by) *ſuffering* Ep. Jud.
" *the Vengeance of eternal Fire?* But
" howſoever you preſume to alter or
" new frame the Judgments of *God* af-
" ter your Fancies, when I read that
" *God rained Fire and Brimſtone up-* Gen. 19. 24.
" *on Sodom*, and the Cities adjoining,
" and *will rain Fire and Brimſtone* Pſ. 11. 6.
" *upon the Wicked*, I dare not allego-
" rize either of them ; becauſe I reve-
" rence the Word of *God*, which is
" his Will, and by no means diſtruſt
" his Power. For if God will have
" *Brimſtone* mixed with *Hell-Fire* to
" make it burn not only the darker
" and ſharper, but alſo the loathſomer,
" and ſo to grieve the Sight, Smell,
" and Taſte of the Wicked, which have
" here ſurfeited with ſo many vain

" Plea-

" Pleaſures, what have you, or any
" Man living, to ſay againſt it? Yea,
" rather, why teach you not Men to
" tremble at the Terror of God's Judg-
" ments, who can and will ſo fully pu-
" niſh all the Powers and Parts of Bo-
" dy and Soul, with one and the ſame
" *Fire* in *Hell?*

AND for Confirmation of the Doctrine of true, ſubſtantial, external Fire in *Hell*, he ſetteth down the Opinions of ſeveral later Writers, not inferior in true Religion and Learning to any of his time, *viz.* *(a) Peter Martyr*, *(b) Munſter*, *(c) Bullinger*, *(d) Gualter*, *(e) Muſculus* and *Zanchius*. It will be too tedious to give you the Words of all theſe, I ſhall only refer you to them in the Margin, and ſpecify in the laſt their Senſe of the Point being

(*a*) Pet. Mart. in 2 Cap. 2. L. Reg.
(*b*) Munſter Annotat. in 30. Eſa.
(*c*) Bulling. Homil. 90 in Eſa. 30.
(*d*) Gualter Homil. 163. in Eſa. 30.
(*e*) Muſcul. in Mat. c. 25.

much

much to the ſame Purpoſe with his. And he very ſoberly and learnedly examining this Queſtion, reſolveth it in this ſort. *(f)* " It is certain the De-
" vils and all the Wicked ſhall be in
" everlaſting Fire, and therein tormen-
" ted. *Chriſt* plainly profeſſeth he will
" ſay to the Wicked, *Depart into e-*
" *verlaſting Fire, prepared for the*
" *Devil and his Angels.* What man-
" ner of Fire it ſhall be, I diſpute not,
" becauſe the Scripture doth not ex-
" preſs it. But this is without Queſ-
" tion, that not only the Souls of the
" Wicked, but alſo their Bodies ſhall
" ſuffer Torment from this Fire: And
" therefore the *Fire* muſt be ſuch as
" may work upon their Bodies, and
" inflict on them a far greater Pain
" than our Fire doth impreſs on us.
" What Quality ſoever it ſhall be of;
" it ſeemeth it ſhall be altogether a
" corporeal Creature, which may ope-
" rate upon Bodies, and torment them.
" Which being ſo, it is manifeſt, the
" Devil ſhall ſuffer Pain and Torment
" from

(f) Zanchius de operibus Dei. par. 1. lib. 4. c. 19.

" from a corporeal Thing, I mean " from this *Fire*, and that ever- " laſtingly: Therefore it is called e- " ternal and unquenchable Fire." And asking the Queſtion, how it is poſſible that ſpiritual Subſtances ſhould ſuffer from corporeal, he anſwereth, " We " have an Example in our ſelves, in " whom the Soul ſuffereth many things " from the Body by her Conjunction " with it. Again, what can reſiſt the " Power and Will of God? Let this " Doubt therefore depart from the " Minds of the Faithful.

Idem in 1. Cap. 2. Ep. ad Theſſ. par. 2. Theſ. 4.

To theſe that he hath brought I ſhall only add the Opinion of thoſe learned Divines who compiled the *Magdeburgian* Hiſtory; and they not only expreſly declared, as was before ſaid, for the Locality of *Hell*, but amongſt the Puniſhments which the Wicked ſhall ſuffer in that place of Torments, they reckon *eternal Fire* for one; which, ſay they, *It is to be believed will be not only ſpiritual, but cor-*

Hiſt. Eccl. Magd. Cent. 1. Lib. 1. C. 5.

corporeal, ſince Chriſt is pleaſed ſo often to ſpeak in that Manner.

NOR have the *ancient Fathers* of the Church been leſs forward to uphold and maintain the ſame Doctrine. The learned Biſhop, but now cited, produceth many of them in Confirmation of it. I think it may not be amiſs to lay down the Sentiments of ſome of them, with others of my own Obſervation, that the Chriſtian Reader, being throughly ſatisfied of the Truth of it, may the better diſpoſe himſelf to receive what I have to offer in Conſequence of it.

Juſtin Martyr, in his firſt Apology for the Chriſtians, ſaith, the Devils ſhall ſuffer Puniſhment and Vengeance, ἐν αἰωνίῳ πυρὶ ἐγκλειόμενοι (by) being encloſed or ſhut up in everlaſting Fire. And *Polycarp* the Martyr anſwered the Pro-conſul, threatning to conſume him with Fire, πῦρ ἀπειλεῖς τὸ πρὸς ὥραν καιόμενον, καὶ μετ' ὀλίγον σβεννύμενον, ἀγνοεῖς

Juſtin Martyr prima Apol.

Euſeb. Eccl. Hiſt. Lib. 4. Cap. 15.

νοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. *Thou threatneſt me,* ſaith he, *with Fire that burneth for an hour, and, after a little time, is quenched; but thou knoweſt not the Judgment to come, and the Fire which is kept in ſtore for the eternal Puniſhment of the Wicked.*

Oratio de Aſcen. Chriſti.

St. *Cyprian*, or whoever elſe was the Author of the Oration *de Aſcenſione Chriſti*, ſaith, *Vivent Incendia, & inconſumptibiles Flammæ nudum Corpus allambent: That thoſe Fires ſhall live, and the unconſuming Flames ſhall lick the naked Body.* And again, *Inter ſartagines flammeas miſerabilia Corpora cremabuntur: The miſerable Bodies of the Damned ſhall fry and burn in thoſe Flames.*

Tertull. Apolog.

Tertullian, never eſteemed heterodox by the Church for this, in one part of his *Apologetick*, defineth the *Tartarus* or *Hell*, wherein the Souls of the Wick-

Wicked are tortured, to be *infernarum Pœnarum Carcer, the Priſon of infernal Puniſhments.* And in another, he ſaith, that the *Gehenna* is, *Ignis arcani ſubterraneus ad Pœnam Theſaurus; a ſubterraneous Treaſury of ſecret Fire for the Puniſhment of the Wicked.* And he addeh, "As Philoſophers know the difference between "the ſecret and common Fire; ſo that "Fire is of one kind which we make "uſe of, and that of another which "ſerveth the Judgment of *God,* whether it pierce or ſtrike through the "Clouds of Heaven in Thunder, or "break *out* of the Earth through the "tops of Mountains." And wherein the difference lieth, he ſheweth immediately; "For this, ſaith he, doth "not conſume what it burneth, but "repaireth what it preyeth upon; ſo "that the Mountains remain which "always burn, and he that is ſtruck "with Fire from *Heaven* is not to be "reduced to Aſhes by other Fire: "And this may be a Teſtimony of the

"eternal

" eternal Fire, this an Example of that " Fire which continually nouriſheth " and preſerveth thoſe that are puniſh- " ed in it. The Mountains burn and " endure, and why not alſo the Guilty " and Enemies of God "? He never dreamt of a mere metaphorical Fire, which needed no ſuch Illuſtration or Similitude to ſhew the poſſibility of it.

AND as the Doctrine of a *local Hell*, and *true Fire* in it, was never reckon'd amongſt the erroneous and heterodox Opinions of *Tertullian*; ſo the contrary Conceit hath been eſteemed as ſuch by Catholick Writers in *Origen*.

Hieron. ad Avitum. quid ſit cavendum in Libris περὶ Ἀρχῶν.

St. *Jerom* directing *Avitus* what he ſhould beware of in *Origen*'s Books, ſaith, *Scias deteſtenda tibi eſſe quamplurima, & juxta ſermonem Domini, inter Scorpiones, & Colubres incedendum. This know, that there are very many things which thou art to deteſt; and, as God ſpeaketh, thou muſt walk amongſt Scorpions and Serpents.* And repeat-

repeating divers Errors, he mentioneth this for one of thoſe things he was to beware of and deteſt, *Ignes quoque Gehennæ & Tormenta, quæ Scriptura ſancta Peccatoribus comminatur, non ponit in ſuppliciis ſed in Conſcientiâ Peccatorum, quando Dei Virtute & Potentiâ, omnis Memoria Delictorum ante oculos noſtros ponitur, ac præteritas Voluptates, Mens intuens, Conſcientiæ punitur Ardore, & Pœnitudinis ſtimulis confoditur, i e.* "The "Fire of Hell alſo, and the Torments "which the holy Scripture threatneth "unto Sinners, he *(viz. Origen)* pla- "ces not amongſt external Puniſh- "ments, but within the Conſcience of "Sinners; when, by the Virtue and "Power of *God*, the Remembrance of "all our Sins are ſet before our Eyes, "and the Mind beholding her Plea- "ſures paſt is puniſh'd with the *Fire* "*of Conſcience*, and pierced with the "ſtings of Grief and Repentance". This Error St. *Jerom* more fully expreſſeth, and more ſeverely reprimandeth in his

Commentaries on the Epiſtle to the *Epheſians*; whoſe Words, tho' they be many, I ſhall ſet down, as they are in the *Latin*, becauſe they give Light to the former Teſtimony.

Hieron. in 5. Cap. Epiſt. ad Epheſ.

Quia ſunt plerique, qui dicunt non futura pro Peccatis eſſe ſupplicia, nec extrinſecùs adhibenda Tormenta; ſed ipſum Peccatum & Conſcientiam Delicti eſſe pro Pœnâ, dum Vermis in Corde non moritur, & in Animo Ignis accenditur; in ſimilitudinem Febris, quæ non torquet extrinſecùs ægrotantem, ſed Corpus ipſa corripiens, punit ſine Cruciatuum forinſecùs Adhibitione. Has itaque Perſuaſiones & Decipulas fraudulentas, Verba inania appellavit & vacua, quæ videntur blandiri peccantibus, ſed magìs eos ferent ad æterna ſupplicia, i. e. "Becauſe there are "many that ſay, there ſhall be no ex- "ternal Puniſhments for Sin, nor Tor- "ments outwardly inflicted, but that "Sin it ſelf, and the Conſcience there- "of is inſtead of a Puniſhment, whilſt "the

" the *Worm* in the Heart dieth not,
" and a *Fire* is kindled in the Soul;
" after the manner or likeneſs of a Fe-
" ver, which doth not outwardly tor-
" ment the Sick, but ſeizing the Body
" vexeth it without any foreign inflict-
" ing of Pain: Theſe Perſuaſions and
" deceitful Devices the Apoſtle calleth
" vain or empty Words, becauſe they
" ſeem to flatter, but do indeed deceive
" Sinners, and puſh them on towards
" eternal Torments. *Hell-Fire*, by this Reſolution of St. *Jerom*, is a Puniſhment *outwardly* inflicted on the Damned, and not an *inward Fire* or Pain kindled in the Mind, and poſſeſſing the Soul or Body as a Fever doth, which is an inward Grievance, but no external Violence: And the contrary Opinion, that a ſpiritual Fire in the Mind is the only *Hell* Fire, is here condemned in *Origen*, and others, as a deceitful and deteſtable Error, haſtening Men to eternal Puniſhment.

THE ſame Doctrine of *true Fire in Hell* ſtill continued in the Church of

Prosper de Vitâ contemplativâ, Lib. 3. Cap. 12. *Christ: Prosper* said, *To be cast into everlasting Fire with the Devil and his Angels; to see no Light in that Fire, but to feel that it burneth; to suffer the terrible Cracks of that flaming Fire; to have their Eyes blinded with the bitter Smoke of that fuming Gulph, and to be drowned in the deep Lake of Hell; to think on these things, and many such like, is a sure way to renounce all Vice, and refrain from all Allurements of the Flesh.* So *Gregory*: *Those whom the Flame of Hell devoureth, it blindeth from seeing the true Light, that the Pain of Burning may outwardly torment them, and Punishment of Blindness inwardly benight them; that as they sinned against their Maker with Mind and Body, so they may be punished both in Soul and Body.*

Gregor. Moralium Lib. 9. Cap. 38.

St. Bernard de interiori Domo. Cap. 38. Thus St. *Bernard: Fear shall amaze thee when thou shalt fall into the Lake of burning stinking Brimstone; Fire shall outwardly burn thy Flesh, and a Worm shall inwardly gnaw thy Conscience.*

ſcience. So *Iſidore: There is a double Puniſhment of the Damned in Hell: Their Minds burn with Sorrow, and their Bodies with Fire and Flame, by a juſt Retaliation; that, as they debated with their Minds what they might do with their Bodies, ſo they ſhould be puniſhed both in Soul and Body.* So venerable *Bede: By the Worm Chriſt noteth the over late Repentance of Sin, which ſhall never ceaſe to bite the Conſcience of the Damned in their Torments; as by Fire the burning of Hell, that the Fire might be a Torment outwardly raging, and the Worm a Grief inwardly accuſing.* And,

Iſidore de ſummo Bono. Lib. 1. Cap. 31.

Beda, Lib. 3. in Cap. 9. Sancti Marci.

St. *Auſtin*, (to name no more in Confirmation of this Point) writeth thus, *Jam enim ſuperiùs diſputavi, poſſe Animalia etiam in Ignibus Vivere, &c.* "I have before diſputed, "that Animals may live even in Fire, "in Burning without being conſu-"med, in Pain without Diſſolution, "by the miraculous Appointment of

Auguſt. de Civ. Dei, Lib. 21. C. 9.

" our Almighty Creator. And he who
" denieth that this is poſſible with
" him, knoweth not who it is that
" doth every thing that is wonderful
" in all Natures.

* Explodendæ ſunt craſſæ hujuſmodi Imaginationes, cum figuratè Prophetam loqui intelligamus. Calvin in Eſa. 30. v. ult.

WHY then muſt theſe Truths be exploded as groſs * Imaginations, ſince they are delivered in the Scriptures, and received by the Church of *God?* Let us not be wiſer than Wiſdom it ſelf, but beware how we cenſure ſuch great and good Men as inept, ridiculous and ſophiſtical: Let us not ſpiritualize away the ſubſtantial Flames of *Hell*, and refine them into nothing. What, though we cannot diſcern the Manner how material Fire may be of eternal Duration, will we thence directly conclude it is impoſſible to be ſo? 'Tis true, no material or phyſical Thing is naturally capable of immaterial or hyper-phyſical Properties; but what then? Will we confine the infinite Power of *God* to the ſcanty Laws of Nature, or to the more ſcanty Meaſures of

of our ſhallow Underſtandings? Will we deny a poſſibility of Continuation to that by the Breath of his Mouth, which by his Word he created? Beſides, to ſay that no material or corporeal Being is in any reſpect capable of Eternity, is manifeſtly falſe; for the Bodies of Men, after they are raiſed again, and re-united to their Souls, ſhall endure for ever. And why not then thoſe Flames wherein many of them ſhall be tormented? How is any one ſure that corporeal Fire hath no Power to affect or act upon a Spirit, and that therefore ſince the ſame Fire of *Hell* is prepared for the Devils, as well as wicked Men, under the Image of that ſome ſpiritual Puniſhment muſt be deciphe'rd? I am ſure St. *Auſtin* beſtoweth a whole Chapter upon proving the contrary.

"WHY, ſaith he, may not the Puniſhment of corporeal Fire afflict even incorporeal Spirits, after a true, though wonderful Manner? If the St. Aug. de Civ. Dei. Lib. 21. Cap. 10.

" Spirits or Souls of Men, which are
" alſo truly incorporeal, may both now
" be included in corporeal Members,
" and then, *i. e.* after this Life be in-
" diſſolubly united to, or join'd with
" the Bands of their Bodies; then the
" Spirits of Devils, nay though the
" Devils be all Spirit, and perfectly
" without Bodies, may be tortured by
" corporeal Fires, which may adhere
" to them, although they have no Bo-
" dies. Not that the Fires which ad-
" here to them will, by that Adheſion,
" make them living Creatures, con-
" ſiſting of a Body and a Spirit; (as
" in the Caſe of a Spirit's Union with
" a Body to make a Man) but, as I
" ſaid, by adhering to them after a
" wonderful and ineffable Manner,
" they, *i. e.* the Spirits, receive their
" Puniſhment from them, yet do not
" theſe give Life to them. And this is
" rationally inferred, becauſe that o-
" ther mode or way of the Spirit's or
" Soul's Union with the Body is al-
" together as marvelous; nor can a

" Man

" Man comprehend this very thing, " that he is a Man.

THE Argument for the poſſibility of the Thing is demonſtrative; for if Spirit and Matter may be joined here, ſo that Spirit may be affected with mere Matter, and Matter may act upon mere Spirit; what hindreth but that it may be ſo hereafter?

HE concludeth therefore, at the end of that Chapter, and I with him and all the other fore-mentioned Fathers and Doctors of the Church, that *Hell*, which is called a *Lake of Fire* in the holy Scriptures, is a true, real, corporeal Fire; and that it doth torture the Bodies of the Damned, both thoſe of Men and of Devils, ſolid ones of Men, and aerial ones of Devils, which he ſaith before, ſome learned Men ſuppoſed them to have; or it may be, ſaith he, only the Bodies of Men with their Spirits; and the Devils, if they are Spirits without Bodies, receive their Puniſhment

niſhment from the corporeal Fires, by Adheſion to them, *Unus quippe utriſque Ignis, ſicut Veritas dixit; for there is but one Fire for both, as the Truth hath ſaid.*

CHAP.

CHAP. V.

The Improbability of Hell Fire's being in, or about the Center of the Earth.

HELL being ſuppoſed a Lake of real corporeal *Fire*, as it is deſcribed in the Scriptures, and concluded to be by the beſt and moſt orthodox Writers in the Catholick Church of Chriſt; I have two or three Things to object againſt the Opinion that it is in the Bowels of the Earth.

1. THE firſt is, that this Hypotheſis ſeemeth to contain in it ſomething contradictory to the Nature of *Fire*. For the due underſtanding of which, it will be needful to obſerve, that to the Being and Conſtitution of Fire, there is required both an unctious ſulphureous *Pabulum* on which it feedeth, and alſo a nitrous Fewel which it receiveth from

from the Air; without both which it can by no means ſubſiſt or act. For Fire being a thin and ſubtle Body, whoſe Particles are in a very vehement and rapid Motion, if the Matter, adequate to receive the Property of its Body, either conſume or be ſubſtracted, it muſt decay and languiſh; or, if the rapidity of its Motion be on a ſudden over-powered and ſtopped, it will be ſtifled and extinguiſhed. In plain Terms, when the Fewel is ſpent or taken away, it dies, and when the Air is wholly excluded or kept from it, 'tis put out.

Now on both theſe Accounts *Hell* can hardly be ſuppoſed to be placed about the Center of the Earth; for though there are indeed lodged within the Bowels of the Earth mighty Quantities of oleaginous and ſulphureous Matter; which, if diſpoſed into due Order and Form, might conſtitute a vaſt Furnace, and maintain its Fires for a great ſpace of Time; yet if we conſider

conſider how that this Matter is not ſo diſpoſed of together into one Place, but diſperſed here and there, and intermixed with other ſolid incombuſtible Bodies; and alſo how long the World hath already continued without any perceptible Alteration in the Body of the Earth in that reſpect, any Diminution of that Matter by ſuch Fire; we muſt think that it cannot naturally be placed there, but that it rather is in ſome other part of the World, although unobſerved by us.

I doubt not but on Computation of the magnitude of the terreſtrial Globe, the little Wit and Underſtanding of Man might lay out the Dimenſions of ſuch a Furnace, as were the Earth all proper Matter, and accordingly applied to it, would conſume the whole in far leſs time than it hath already ſtood: Much more then may we conclude, that the *eternal Tophet*, which the infinite Power and Wiſdom of *God* hath prepared, had it been placed in the Earth,

Earth, would have long ſince reduced it into Aſhes.

BUT if we could ſuppoſe Fewel enough laid up in the Earth for ſuch a Fire, yet how can we imagine ſo free a Paſſage of Air into it as is requiſite to ſupport the violence and rapidity of its Flames? The external part of the Earth is of ſo ſolid and ſubſtantial a Nature, and that Solidity (as we are aſſured by Experience) of ſo vaſt a Thickneſs, if it be not quite ſo to the very Center, that it cannot be thought previous and penetrable by the Air to that degree.

IF it be objected here, that the Nature of that Fire may be ſuch, as that it doth not conſume but repair what it preyeth upon, as *Tertullian* argued; or elſe that the Power of God may miraculouſly ſupply or renew both the *Pabulum*, and the nitrous Particles neceſſary to its continued Subſiſtence, as St. *Auſtin* ſuppoſeth.

To

To the former of these I answer, that *Tertullian* founded his Argument on the Allegation or Concession of Philosophers (*noverunt Philosophi Diversitatem arcani & publici Ignis*) whom yet, upon Enquiry, we shall find to have been mistaken in what was reported by them. For in those Instances of secret Fire, which he mentioneth, we really find no such difference, as, he saith, they allowed of. As for Lightning, one of the two, it is so far from doing what they alledged, *viz.* rendring Bodies combustible in their Natures, impossible to be calcined by other Fires; that it many times kindleth such Flames as are not extinguished, till the whole Matter it lighteth upon is reduced into Ashes. Nay, the Nature of it is so quick and piercing, that it hath a very strange and wonderful Operation, quite contrary to what they mention, on many Bodies that are not ordinarily wrought upon by other Fires; calcining, if Reports

ports are to be believed, the Blades of Swords within the Scabbards, the Scabbards in the mean time remaining untouched or unhurt by it.

As for the Inſtance of Mountains burning and enduring, I ſhall account for that by and by, in a brief Diſcuſſion of the Nature of *Vulcano's* by it ſelf. In the mean while, to the other Part of the Objection drawn from the Suppoſition of St. *Auſtin*, I anſwer, that if the Place of *Hell* were as plainly revealed in the holy Scripture, to be in the Body of the Earth, as that there are *everlaſting Burnings*, and that the Devils and wicked Men are, and ſhall be, tormented in them; which were the Poſitions he brought it in Proof and Confirmation of, then I ſhould readily cloſe with any, and eſpecially with that Argument for it: But ſince this is not a revealed Truth, we are not preſently to have recourſe to Miracles, and to what *God* can do, to prove that of which we have no ſuch Pre-aſſurance.

To resume the Argument therefore; since the Fire of *Hell* is, as St. *Austin* and the other Catholick Writers have inferred from the Scriptures, a true corporeal Fire; since corporeal Fire doth require both Fewel to feed upon, and likewise Air to sustain and preserve it; and since a sufficient Quantity of either of these cannot reasonably be supposed to be about the Center of the Earth, therefore I conclude, that *Hell* cannot rationally be thought to be placed there: Which Conclusion will be more evident if we,

2. TAKE into our Consideration the Composition of the Globe of the Earth; for, I think, the foregoing Hypothesis to be no less contradictory to the Nature of that than of Fire; for though the Earth (as is observed by the ingenious Mr. *Ray*) is represented by *Moses*, not as a simple, uniform, homogeneous Body; yet is it as composed of the parts of Water and Earth, from

Ray's *Dissolution of the World*, Cap. 5. Sect. 3.

whence it is usually called the *terraqueous* Globe. Not that the Elements of Fire and Air are perfectly excluded from it, there is a Mixture of both in it; but because Water and Earth are the main Ingredients of its Body, and constituent Parts of the same, where they are and acquiesce as in their proper Sphere: Whereas Fire and Air are in the Body of the Earth, as it were by Accident, and, like Prisoners, are held there by Force, against the violent Bent and Inclination of their Natures. They are Bodies of a more rare and subtle Contexture, whose Parts are volatile and light, especially those of Fire, which, above all others, is endued with a mounting and soaring Quality, quite contrary to that of Water and Earth, which are gross and heavy, and apt to descend or tend downwards. It seemeth therefore to be a great Violence offered, not only to the Nature of Fire, to fix that to a Place which it abhorreth and shunneth; but to the Nature of the Earth

Earth too, to with-hold and keep that from the Center of its Acquieſcence and Reſt.

IF there muſt be ſome other Body about the Center beſides Earth, it would be more conſonant to Reaſon and * Experience, if not to Revelation too, to place Water there than Fire; for by ſo doing we ſuppoſe nothing contrary to either of their Natures, or diſagreeing with their Qualities. Water indeed ſeemeth to be of a lighter, and leſs ſolid Conſtitution than Earth; but yet we find that it equally tendeth to the lower Place with Earth; and if Earth ſink through to the bottom of Water, ſo Water ſinketh through to the bottom of Earth, in ſo much as the deeper and lower we dig in the Earth, the greater Plenty of Water is ſtill found.

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* Vide *Dr.* Nichol's *Conference with a Theiſt, Part* 2. *P.* 204. *where the Reaſonableneſs of this Hypotheſis is ſhewn.*

Ray. loco prædicto. MR. *Ray* relateth an Obſervation of a Friend of his concerning Coals, *viz.* that the Beds of Coals lie all one way, and do always dip towards the Eaſt, let them go never ſo deep; ſo that, would it quit coſt, and were it not for one Reaſon, the Colliers ſay, they might purſue the Beds of Coals to the very Center of the Earth. Coal is certainly one of the mightieſt and chiefeſt Veins of combuſtible Matter in the Earth; and if Fire were placed about the Center, one would imagine that might be the Reaſon why their Attempt in this reſpect is unfeaſible; but it ſeemeth, not Fire, but Water is their Hindrance, as is profeſſed by them.

IN a word, Revelation ſo far agreeth with Reaſon and Experience, as to favour this Opinion rather than the other; for, do not we read in Exod. xx. 4. *Moſes* of *Waters under the Earth?* Pſ. 24. 2. Doth not the *Pſalmiſt* declare, that *God*

God founded the Earth upon the Seas, and eſtabliſhed it upon the Floods? Doth not *God*, ſpeaking of the Wonders of his Creation, ask *Job* this Queſtion, *Who ſhut up the Sea with Doors, when it brake forth as if it had iſſued out of the Womb?* An Expreſſion that ſeemeth to ſuggeſt its Eruption from the Womb of the Earth, before it covered the Face of it, and was commanded by *God* to his *decreed Place which he brake up for it.* And doth not St. *Peter* tell us, that *of old*, *i. e.* in the beginning *the Earth was made by the Word of God, ſtanding out of the Water, and in the Water?* ἐξ ὕδατος συνεστῶσα, *i. e.* conſiſting or made up of Water, and διὰ ὕδατος συνεστῶσα, ſtanding or placed in the midſt of Waters; for ſo the Original importeth, as the learned Dr. *Hammond* remarketh in his Annotations on that Text; obſerving farther, that the Globe of the Earth conſiſted of a great Quantity of Waters called the *Abyſs or Deep*, which Abyſs or Deep

Job 31. 8.

v. 10.

2 Pet. 3. 5.

Gen. 1. 2.

is it that maketh the whole Body of the Ocean, and all other Rivers in the World: And alſo great quantities of Waters in the Bowels of the Earth, breaking forth, if I may uſe the Scripture Phraſe once more, as if it iſſued out of the Womb, in Fountains that flow perpetually, and maintain with Supplies all the Rivers and Seas in the World. And this, ſaith he, may fitly own the Expreſſion of the Apoſtle concerning the Earth, that it is ἐξ ὕδατος συνεστῶσα made up of Water, becauſe it hath abundance of Water in its Conſtitution or Compaſs, *viz.* all the Water under the *Expanſum*, *i. e.* under the Body of the Air, which maketh up, as the Philoſophers ſay, one Globe with the Earth. To be ſhort, I do not ſay that Water abſtracted or ſeparated from Earth, is certainly at the Center of the Globe, but that it is much more likely to be there than Fire, eſpecially ſo vaſt a Store of it as muſt be ſuppoſed to conſtitute the *Hell*, or the Place where the Devils

are

are punished, and the Damned with them after this Life. For such a quantity of Fire would surely have deserved to be mentioned amongst the Wonders of the Terrestrial Globe; and the Word of *God*, which is so particular in the Description of the other parts of it, would not wholly have omitted that, or at least would not have insinuated the quite contrary to it.

3. A third Argument against *Hell*'s being at or about the Center of the Earth, is, that such a supposed Place there must be too small to contain the lapsed Angels, and the infinite Numbers of the Damned. It is certain, if we compare the Earth with the Heavens, it is but *as a Drop of the Bucket* to the Ocean, or, *as* the smallest Particle of *the Dust of the Balance* to the whole Body of the Earth. It is affirmed by Astronomers, that the least of the fixed Stars is bigger than the Earth, and that, by reason of the Isa. 40. 15.

vaſt diſtance between us and them, if we were from thence to behold the Earth, it would appear to us as nothing; ſo inconſiderable for Magnitude is this ſordid Globe, not only in reſpect of *God*, who, as the Prophet ſpeaketh, *taketh up the Iſles as a very little thing*, but of the Heavens too, which, if compared with that, are immenſe, and almoſt of infinite Extenſion.

Cap. & verſ. predict.

Now if the whole Body of the Earth, thus conſidered, is ſo ſmall, what then muſt the leaſt part of it, *viz.* that neareſt the Center be?

* By the Fall of Angels there was μέγα χάσμα, a great Gap made in Heaven, a vaſt void Place there. Now,

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* Aug. de Civ. Dei. l. 22. c. 1. Qui (viz. Deus) de mortali Progenie, meritò juſtéque damnatâ tantum Populum per gratiam ſuam colligit, ut inde ſuppleat & inſtauret Partem, quæ lapſa eſt Angelorum; ac ſic illa dilecta & ſuperna Civitas non fraudetur ſuorum numero Civium, quin etiam fortaſſis & uberiore lætetur.

as

as St. *Auſtin*, and many other learned Men have ſuppoſed; one kind is to ſupply for another, Men to recover what Angels fell from, thoſe having left their Stations we are to poſſeſs them; Heaven having loſt a Number of Spirits, that Loſs is to be made up with Souls: For that Place admitteth no *vacuum*, no more than this; Nature abhorreth it and Grace too. If then ſuch a Number of Angels fell as cauſed a great Chaſm in the vaſt Orb of Heaven it ſelf, how can they be conceived as containable in a minute Part of the little Ball of the Earth? And then if we add to theſe the prodigious Numbers of the damned Men, as contained and puniſhed in the ſame Place, the Hypotheſis will be much more incredible.

Now that the Number of Angels that fell was indeed very great, even beyond our preſent Apprehenſion, will appear, if we conſider how it is ſaid, that *the Tail of the great Dragon*, Rev. 12. 4. when

when he fell, *drew with him the third Part of the Stars of Heaven.* The
Job 38. 7. Angels are called Stars by *God* himſelf, the Stars repreſenting them not only in the Glory and Brightneſs of their
1 Cor. 15. Nature, (ſo St. *Paul* ſaith, *One Star differeth from another Star in Glory,*) but alſo, and principally in the Multitude and mighty Numbers of them; the Hoſts of Heaven being, like the Stars of it, ſaid to be innumerable. Nor are the lapſed Angels to be eſteemed much leſs ſo than the Holy and Elect; for the Saints taken up to ſupply their Places are ſtill ſpoken of in Numbers altogether indefinite, they
Rev. 5. 12. are ſaid to be *Thouſands of Thouſands, and Myriads of Myriads;* and to be *a great Multitude of all Nations, and*
c. 7. v. 9. *Kindreds, and People, and Tongues, which no Man can number.* And if the Saints, or they who are ſaved, are numberleſs, what then are the Damned? It is a ſad and diſmal Contemplation to enter into a Compariſon between them in this reſpect; and yet

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I cannot but obſerve what is plainly affirmed in the holy Scriptures, *viz. Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it; but wide is the Gate, and broad is the Way that leadeth unto Deſtruction, and many there be that go in thereat.* This Compariſon was made by Truth it ſelf, and the Argument needeth no Enforcement; the Subject of it, although melancholick and ſad, is yet beyond a poſſibility of Contradiction: And therefore they who fix the Dimenſions of *Hell* in the Earth, and ſtate it to any determinate Number of lapſed Angels and miſerable Men, are unpardonably preſumptuous; they intrude into thoſe things which they have not ſeen, they undertake that which is impoſſible for them to do, *viz.* to demonſtrate that which, whilſt they are on Earth, they cannot comprehend; and to define that which with us is really indefinite. *St.* Mat. 7. 13, 14.

IT

IT is a poor, mean, and narrow Conception both of the Numbers of the Damned, and of the Dimenſions of *Hell*, which * *Drexelius* hath laid down. The former he ſuppoſed to be an hundred thouſand Millions of Men: And the other a Place ſquare, a *German* Mile each Way, *i. e.* ſo much in Length, Depth, Height, and Breadth. The Number he calleth a prodigious, ſtupendous Number, and a Place of thoſe Dimenſions, he ſaith, is capable of receiving ſuch a Number of Men. But alas! How infinitely ſhort is that Computation to thoſe Multitudes who, as *many*, are ſet in Oppoſition by *Chriſt* to the *few* Saints, *which*, yet *no Man can number?* Certainly, if a Million or more of Men have been brought into the Field at one Time, by one Prince, as Hiſtorians tell us, were by

* Drexelius de Damnator. Carcere & Rogo, *par.* 2. *cap.* 8.

Tamer-

Tamerlane the *Zagataian Tartar*, againſt *Bajazet* King of the *Turks*; what muſt the Number of the whole Body of Men be, at the ſame time living upon the Face of the whole Earth? And if the Numbers of Men alive upon the Earth, at one time, do ſurmount any certain Calculation, how may it be gueſſed at, if multiplied by the Computation of thoſe Ages of Years the World hath already continued, and thoſe that poſſibly are to come?

DR. *Burnet*, in his *Theory of the Earth*, ſuppoſeth it an *abſorpt Sun*, as the beſt Account of the Generation of all the Planets, and maketh the twentieth Part of its Semidiameter on either, I ſuppoſe he meaneth, on every Side the Center, the Sphere of the Central Fire; the nineteen Parts being requiſite, as he ſaith, to ſecure us from the Apprehenſion of the Earth's being conſumed by the Central Fire. Now though this is a much more noble

Burnet's Theory of the Earth, Lib. 3. Cap. 6.

ble Idea of ſuch a Furnace of Fire as *Hell* may be ſuppoſed to be, yet is it by no means difficult to number the Men which a Sphere of that Magnitude will contain: Nay, the Globe of the Earth it ſelf hath its certain Bounds and Limits, and the Underſtanding of Men hath found out the Dimenſions of it; and were it hollow from the very Superficies, may poſſibly, for ought that I know to the contrary, by the Rules of Art comprehend and define the Number of Men it would contain; but that there ſhall never be a greater Number than that, is what no Mortal can affirm. For how can any one fix a Time for the putting an End to the Generations of Mankind? *God* hath reſerved that peculiarly to himſelf, who, as he in the Beginning made the World, and Mankind in it, ſo doth he only know the Time when, with them, it ſhall ceaſe to be. He certainly ſilenceth all ſuch Accountants, and biddeth them to ceaſe their Curioſity, who ſaith,

'Tis

'Tis not for you to know the Times and Seaſons which God hath kept in his own Power. Acts 1. 7.

To leave then ſuch nice, and therefore dangerous, becauſe forbidden, Speculations: Let us proceed to that which is, with ſomething more of Reaſon, urged againſt us, in Defence of the foregoing Hypotheſis, *viz.* The mighty *Vulcanoes*, or vaſt Eruptions of Fire out of certain Mountains, that have been taken Notice of in all Ages of the World. And here, I readily grant that ſome of theſe, *viz. Ætna*, *Veſuvius*, *Helga*, *Hecla*, thoſe of *Guatimalla*, and ſome others, according to the Reports of credible Authors, are prodigiouſly great: And the Noiſes, Flames of Fire, wonderful Quantities of bituminous Matter, Stones, Aſhes, and the like, which are thrown out of them, are ſo terrible and ſurpriſing, that they gave Occaſion enough for the Poetical and Fanciful to conceit that

that they were the Mouths of *Hell.* But if we take them into a ſtrict Examination, and weigh them in the Balance of Truth, we ſhall find that they are far from being really ſo; and that they are only Fires of Nature's kindling in ſome of the extreme Parts of the Earth, and not Reſults of a general *Tophet*, about the Center of it.

I very freely acknowledge, that there are many and great Cavities in the Body of the Earth; and likewiſe, abundant Veins of ſuch Matter, as not only yieldeth to the Power of Fire; but, in a manner, coveteth, and catcheth at it. And where that Matter is lodged within, or diſpoſed amongſt thoſe Cavities, and they eſpecially lie under the direct Beams of the burning *Sun*, they are very apt to take Fire; and, according to the Quantity and Quality of them, to rage more or leſs. Such I imagine the Nature of theſe *Vulcanoes*, or burn-

burning Mountains to be. Not that the Fire of them is contrary to the Nature of other Fire, in that it doth not calcine or conſume what it feedeth upon, as was fancied by Philoſophers in *Tertullian*'s time: But that they proceed from hidden Stores of inflammable Matter, the Mountains themſelves being in the Nature of Chimnies, of ſuch a ſolid incombuſtible Subſtance, as yieldeth not to the Violence of the Flames. And this appeareth from the Aſhes that are thrown out of them, the mighty Quantities of which, far beyond any thing elſe, clearly prove both the devouring, alterative Nature of the Fire, and the vaſt Stores of bituminous and ſulphureous Matter in the great Cavities of the Earth, near thoſe Mountains; the In-breaches or Down-fallings of which do not only feed thoſe Fires, but alſo, by reaſon of the Air that is gotten into, and pent within thoſe Caverns, occaſion more violent and convulſive Shocks, or

Earthquakes, to thoſe Parts of the World, than are experienced elſewhere.

INDEED, if theſe *Vulcanoes* were much more conſiderable than they are for Number, and were equally diſperſed through all the Quarters of the Terreſtrial Globe, as well towards the Polar Circles as near the Equator; and if the Fire that appeareth out of the Tops of them were pure Flame, conſtantly bright and clear, we might be apt to think them ſo many Vents or Diſcharges of a central Fire: But when we find that they are but few in Number, and the chiefeſt of thoſe too near the torrid Zone, and from their Tops to iſſue forth, now clear Fire, then thick, black Smoke, and ſometimes little or nothing at all; we muſt conclude, that they are only particular Fires, probably of the *Sun*'s kindling at firſt, and ſince continued by the caſual and incidental Applications of

of that *Pabulum*, which thoſe Parts of the Earth adminiſter to them.

I might here diſmiſs the Opinion of *Hell*'s being in, or about, the Globe of the Earth, were it not fancied by ſome, that, at the End of the World, when the Fabrick of Nature ſhall be diſſolved, this ſhall be the Scene for the Puniſhment of Devils and wicked Men. So the learned Dr. *Henry More*. *More's* Grand Myſtery of Godlineſs, L. 6 Cap. 9.

" At the Conflagration of the Earth,
" the great Channel of the Sea ſhall
" be left dry, and all the Rivers ſhall
" be turned into Smoke and Vapor;
" ſo that the whole Earth ſhall be in-
" veloped in one entire Cloud of un-
" ſpeakable Thickneſs, which ſhall
" cauſe more than an *Egyptian* Dark-
" neſs, clammy and palpable to be felt;
" which, added to this choaking Heat
" and Stench, will compleat this *Ex-*
" *ternal Hell*, a Place of Torment,
" appointed not only for the pro-
" phane Atheiſt and Hypocrite, but
" alſo for the Devil and his Angels;

" where their Pain will be proportio-
" nated according to the Untamed-
" neſs of their Spirits, and Uneven-
" neſs of their perverſe Conſciences.

BUT, with ſubmiſſion to ſo great a Name, I take the Conflagration of the Earth to be, rather a Proof of *Hell*'s not being ſituate there, than any Argument that it is. For if that of St. *Peter* hath Relation to the End of the World, and the Manner of the Diſſolution of it, as it is generally ſuppoſed, and particularly by him to have, it is expreſly ſaid there, that *the Earth ſhall be burnt up* [καλκαήσεται] ſhall be deſtroyed or conſumed by Fire. Which Expreſſion certainly implieth more than the Converſion of the watry Subſtance of the Globe into Smoke and Vapor, and the more ſolid Part of it into Heat and Stench: For thereby, they are not ſuppoſed to be burnt up, or conſumed by Fire; but only to ſuffer a Change, to be new modified or altered, and ſo to con-

2 Pet. 3. 10.

continue to eternal Ages. Beſides, St. *Peter* had before ſaid, *God ſpared not the Angels that ſinned, but caſt them down to Hell.* Where he plainly ſpake of *Hell*, as a Place in Being, not only then when he wrote; but ever ſince the Fall of *Lucifer* and his Apoſtate Angels, and not to commence at the End of the World. And therefore, this Earth, although we do not ſuppoſe it at the End of the World quite burnt up or conſumed by Fire, but receiving never ſo much Horror, Stench, and other diſmal Qualities from that terrible Cataſtrophe, cannot yet be the *Hell* into which the Devils were caſt down; becauſe they were caſt down to *Hell*, and delivered into *Chains of Darkneſs, to be reſerved*, or kept, as I obſerved before, there κολαζομένους puniſhed [in the preſent Tenſe] εἰς κρίσιν, unto [the great Day of] Judgment. As the learned Doctor *Hammond* from the King's Manuſcript obſerveth it ought to be read: And not as St. *Auſtin*, and the 2 Pet. 2. 4.

Vulgar Latin conſtrue it [*In Judicio puniendos vel cruciandos*] to be hereafter puniſhed or tortured in the Day of Judgment. So that upon the whole Matter, the Conflagration of the Earth is ſo far from being an Argument of *Hell*'s being in, or on the Earth, that it is a very good one to the contrary.

CHAP.

CHAP. VI.

A Conjecture that the Body of the Sun is the Local Hell, with an Apology for the Novelty of it.

THE Mind of Man is not only a curious, inquiſitive Principle, but apt to be very incredulous and diffident; eſpecially when it cannot, in ſome meaſure, comprehend the Truths that offer themſelves to be embraced by it. Hence it is, that ſome Men, taking into their Conſideration the Subject in Debate, and finding a Local *Hell*, or Place of true, real, and everlaſting Fire, hardly reconcilable to their preſent Apprehenſion of Things, have flatly denied the Exiſtence of it. And although the Holy Scriptures have plainly enough declared for ſuch a Place, yet they have choſen rather to expound away the

Text, and make *Hell* a mere putative and phantaſtick Being, than to acknowledge the Reality of it; and at the ſame time confeſs themſelves unable to tell how it is, or where it may be found.

OTHERS diſcerning the Raſhneſs and Danger of that Concluſion, and willing to avoid the miſchievous Conſequences of it, as alſo to ſatisfy the curious, and ſearching Nature of the Soul of Man, have rather placed it where Reaſon telleth us it cannot be, than that it ſhould be thought to be no where. Now having in the foregoing Chapters oppoſed both theſe, having firſt eſtabliſhed the Doctrine of a Local *Hell*, and then ſet down the Improbability of its being in, or about, the Body of the Earth: Having examined the Scriptures, and obſerved there the former plainly revealed, but the other no where either poſitively aſſerted, or by ſound Inference to be thence deduced:

duced: Having likewiſe conſulted Philoſophy, and found that altogether repugnant to, and not in the leaſt favouring that Opinion; I proceed now to offer a Conjecture, which I take to be more agreeable both to Scripture and Reaſon than the former, *viz.* that, *the Body of the Sun is the Local Hell.*

Do not, I beſeech you, ſtart at the Propoſition; be not offended at the Novelty of it. Some things, when they are firſt advanced, ſeem light and leſs ſerious; but when they are maturely reflected on, they juſtly challenge the moſt profound Contemplation. And however jocular and ludicrous, at firſt ſight, this may appear; yet when you have conſidered of it, I doubt not but you will beſtow a farther, and more intenſe Thought upon it.

AN Opinion is not preſently to be condemned and diſmiſſed, becauſe it is new. I confeſs in Points of Faith, and neceſſary Belief, whatſoever is introduced apparently novel is dangerous: But in Matters of Speculation and Theory, it is not ſo; except it tend to weaken Faith, and vitiate Practice. Revealed Truth ſtandeth, like the *forbidden Tree*, in the midſt of the Garden: There is a *Noli me tangere* written upon it; and we are not by any Means to make bold with it: But mere Opinions are, like the Fruit of the reſt of the Trees, freely permitted our Touch and Taſte, and we may eat, or not eat of them, as our Curioſity leadeth us. And truly, however unneceſſary Curioſity in Matters of Religion may be juſtly diſcouraged; yet to have ſome Curioſity in them, methinks, is commendable. Revelation doth not diſcard Reaſon. It found us Men, and it dealeth with us as ſuch. And, as a Facul-

Faculty of diſtinguiſhing one thing from another, and forming Deductions and Inferences from Things is our Specifick Difference from Brutes; ſo no where, that I know of, is this diſtinguiſhing Principle better exerted, this Difference more plainly ſpecified by us, than in the Search and Contemplation of Truth.

WE are not preſently to conclude, that all thoſe things which are not plainly revealed in the Holy Scriptures are withheld by *God* from us. For *God* is the Author of Nature, as well as Scripture; and the *eternal Law which he hath written in our Hearts* is to be attended to as well, though not in the ſame Degree, as the more expreſs Declarations of his Will. I do believe it beſt for the World, that Revelation ſhould be juſt as it is; and that it would not have been better, if more had been diſcovered to us. The Holy Spirit of *God* hath, no doubt, left many Truths unrevealed, to reward the In-

Induſtry and Pains of thoſe that ſeek after them. It was *God* that implanted in our Minds the Love of Truth, and interwove it with our Natures. On which Account, I hold it good to ſtir up the Gift of *God* that is in us, to exerciſe our diſcerning Faculty, to contemplate the Works of the Creation and Providence, and to obſerve how they contribute to the Proof of natural Religion, and to the Illuſtration of revealed Truth. He who thus employeth his Talent, ſhall not only receive it with Intereſt, but *having made good Uſe of what he hath, more ſhall be given to him.* Whilſt he who layeth it by, folded up in the *Napkin* of Incogitancy and Sloth, ſhall be juſtly deprived of it.

Mat. 25. 14, &c.

THAT ſuch will be the Conſequence, with reſpect to this World, as well as the next, is evident, not only from the Divine Appointment, *God* having directly ſo decreed it; but from Experience too, and the Reaſon of the

the Thing. For what is more plain than that ſome Men, by a ſtudious and ſpeculative Life, have as much improved and raiſed their Minds above the common Level, as others by a ſtupid and thoughtleſs Inactivity have ſunk them down beneath it? Hence it is that one diſcourſeth, reaſoneth, and ſpeaketh more like an Angel than a Man, when at the ſame time it may be juſtly diſputed whether there be any difference between another and a good tractable Horſe; for as the Carrier's Horſe joggeth on in the ſame Road, and knoweth when he is to take up his Load, and when to ſet it down, when he is to ſtop, and when to move, is pleaſed when his Provender is ſweet, and refuſeth it when it is muſty: So his Rider ſeemeth in that reſpect alone to be above him, for he ploddeth on too in the ſame little Circle of Things, employeth his Thoughts on the Roads and Diſhes before him; and, if he is queſtion'd in any thing beyond that narrow Sphere, he remain-

maineth *ut Piſcis in arido Montium jugo*, mute as a Fiſh, and quite out of his Element.

AND the Reaſon of this great diſparity between two of the ſame Species is plain, *viz.* becauſe Habits are not only the Conſequents, but the Perfection of Acts; ſo that every εὕρημα, or freſh Acquiſition of the Underſtanding wideneth the Faculty, giveth farther degrees of Ability to it, and diſpoſeth the Mind to an Habit of better knowing; whereas a torpid and lazy Stupidity contracteth and crampeth the Mind, and ſo faſteneth it to the Senſes, that it cannot reflect on any thing but what doth neceſſarily thruſt it ſelf in the way; its Thoughts are thereby at beſt included within the Compaſs that it took up by the ſenſible Horizon of the Eye, and cannot extend themſelves beyond it: Whereas *Speculation* and *Theory* make a Man feel that he hath within him not only an animal, but alſo an intellectual

lectual Principle of Life; so that we may almost say, that the Soul of Man blessed with the Benefit of Knowledge and Happiness of Speculation, doth as much differ from it self, without those Improvements, as in the same State it is described to differ from it self, when in its *Platonical* State of Inactivity.

NEITHER is *Speculation* beneficial only to one's self, but to others too; for as the Love of Truth inviteth and stirreth up our Endeavours after it, so the same Affection persuadeth a free Communication of it. All Good is communicative, and in this respect, as well as any other, the *Greek* Proverb is very true, Ἀνὴρ ἀγαθὸς κοινὸν ἀγαθόν. A good Man is a common Good. For the Treasure which the speculative Person, with the Oil both of his Lamp and of himself, diggeth out of the hidden Mines of Learning or Nature, is imparted generously to the Publick; he enricheth that at his private Expence, and maketh others wise by his own Harms.

AND

AND as *Theory* is in it ſelf truly beneficial to the Publick; ſo hath it been eſteemed and venerated as ſuch by Mankind in all Ages of the World. The firſt Inventors of uſeful Arts were accounted Gods, and had divine Honours and Acknowledgments paid to them, and their Memories were preſerved and continued ſacred unto late Poſterity: And it hath been the Practice of all wiſe and flouriſhing Commonwealths to found Academies, or Places of Study, for the Advantage and Erudition of the Curious; that their Minds being withdrawn from ſenſual and ſecular Employments, they might the better apply themſelves to the Knowledge of Letters, and to the Speculation of Truth; and the Conſequence of this hath been the Improvement of all the liberal Arts and Sciences, to that heighth of Perfection they are now arrived at.

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IN vain therefore do Men diſpute againſt *Speculation*; for though the Abuſes of it may deſerve Correption, yet ſurely it is it ſelf above Cenſure; the beſt things, we know, are liable to Miſapplication, and, when corrupted, degenerate into the worſt; but ſtill that is no Argument againſt them. We ought not certainly to conceive the leaſt Prejudice againſt *Religion*, becauſe its Beauty is ſuch, that it prevaileth with ſome who are not truly religious, to put on the Mask of it; and when they have ſo done, under the Cover of that, they many times act the vileſt Impieties. Nor is it any real Reproach to *Truth*, that its oppoſite Falſhood is ſometimes dreſs'd up in its Cloaths, and ſo palmed upon the World for it. If *Religion* were not excellent, there would not be ſo many Hypocrites as there are; and if *Truth* were not amiable, there would not be ſo much Paint and *Fucus* laid on Falſities to make them look

like it: So though *Speculation* hath been biaſſed and wire-drawn by the Paſſions and Intereſts of evil Men, and made to ſerve to the apparent Damage both of *Religion* and *Truth*, yet is it in it ſelf never the leſs valuable for that; becauſe that is ſo far from being the natural Reſult and Conſequence of it, that no one thing, purely of this World, hath been more conducive to the real Good and Eſtabliſhment of both.

I would not here be miſtaken, as if I preferred the ſpeculative part of Religion above the practick; I enter into no ſuch Diſpute; or, as if I thought all Men proper for the refined part of it; I might as well ſuppoſe all cut out for Politicians: But I urge this becauſe I take *Speculation* to be commendable in all, and neceſſary in ſome, and becauſe I would not have the Ornament, both of a Man and a Chriſtian, deſpiſed and trodden under Foot.

THERE

THERE is a great difference between repreſenting Religion as a mere Science, and urging the Excellence and Neceſſity of Knowledge in Religion; the former of theſe few have affirmed, and the latter, as few denied; and both the Affirmers of the one, and Denyers of the other, have been, generally ſpeaking, *Enthuſiaſts*.

IT may perhaps be the fault of the Men of this Age to be more violent on Diſputes than on the Performance of their known Duties; many fanſie themſelves skilled in the Depths of Controverſy, and for that Reaſon think themſelves of a ſuper-eminent ſize for Piety; when really in Underſtanding they are Babes and mere Dwarfs for Practice: But what then! ſhall Reaſon be quite laid aſide becauſe of theſe Mens vain Pretences to it? Shall that have nothing to do in Matters of Religion, becauſe ſome of its Myſteries are above it, or becauſe

ſome of its Profeſſors are below it, or at leaſt are not entire Maſters of it? This is a Conſequence that requireth more than ordinary degrees of Speculation to make out; and if it were admitted, would be ſerviceable to none that I know of, but them that challenge an implicit Faith to all their Dictates and Determinations, and extol and magnifie Ignorance as the true Parent of Devotion. Certainly the Diſputings of this Age, bad as they are, are not worſe than the profound and dark Ignorance of ſome preceding ones.

I ſpeak not this to encourage Men to be talkative, and given to diſpute; to entertain either themſelves or others with crude, indigeſted Notions, or to make *Speculation* their chiefeſt Study or Buſineſs. No! but to let us ſee that it is the part of a Man to think, and to diſcourſe; and that Knowledge is to be eſteemed no mean part of our Duty. Undoubtedly the Miniſters of Chriſt do well

well to inculcate Practice; but cannot that be done without flying in the Face of Knowledge? Is not *the Innocence of the Dove* conſiſtent with *the Wiſdom of the Serpent?* Is not the Perfection of the one the Complement of the other? Can there be a compleat *Innocence* without *Wiſdom*, any more than a true and perfect *Wiſdom* without *Innocence? If ye know* St. Joh. 13. 17. *theſe things* doth ſurely preſuppoſe *Knowledge*, and the Happineſs conſequent to *Practice* will not be taken away or diminiſhed, becauſe it is grounded upon *Knowledge*. One neceſſary Qualification of true *Zeal* is, that it be *according to Knowledge*; Rom. 10. 2. and we are exhorted by the Apoſtle to be *in Underſtanding Men*, and to *increaſe in the Knowledge of God.* Doth not St. *Paul* ſay, *The inviſible things of God, even his eternal Power and Godhead, are clearly ſeen from the Creation of the World, being underſtood by the Things that are made?* But can the Works of the Creation de-

1 Cor. 14. 20. Coloſ. 1. 10. Rom. 1. 20.

clare the Power and Glory of the Creator to them that do not behold them? If the Eye of Reaſon be put out, or, which amounteth to the ſame thing, be kept faſt ſhut againſt the Wonders of them, how can the admirable Contrivance of the great Architect be diſcerned from them?

Speculation then is both a revealed Duty and a part of natural Religion too, and conſequently ought to be eſteemed by us, both as we are Chriſtians, and as we are Men. It is like a generous Fruit Tree growing in the rich Soil of Religion; out of which indeed there are apt to ſprout many noxious Suckers and luxuriant Branches, which both may, and ought to be cut off; but then due Care is to be had in the doing it, that the Stock it ſelf ſuffer no Injury, leſt inſtead of mending we mar the whole Matter, and Religion be deprived of one of its faireſt and moſt fruitful Productions: Knowledge is Religion's

Lea-

Leaven, it diffuſeth the Efficacy of its Ferment through the Lump till the whole is leavened. It is the Salt that ſeaſoneth all its Duties, and without which Obedience itſelf is inſipid and taſteleſs, the Sacrifice of an Aſs, a mere empty and ſenſeleſs Nothing. To be ſhort, *Speculation* is not only a Qualification of a Divine, but an Accompliſhment in any Perſon. And therefore it is not merely the Neceſſity of ſome, but ought to be the Choice of all. The Perfection of the Duty the former ſhould always aim at, but a competent Meaſure of it all are engaged to attain, I mean according to Mens Capacities and Opportunities; and truly the leaſt degree of it in any is rather to be cheriſh'd than chaſtis'd, as deſerving Praiſe and Encouragement, not a Frown and Rebuke. The more curious Men are in Religion, the better; I do not perceive how they can underſtand too well: It is more commendable certain-

ly to be neat than ſlovenly, to have a diſtinguiſhing Palate than no Taſte at all.

Our Religion is ſuch as will bear the Teſt of the niceſt *Reaſon*, and needeth not to fear the moſt ſtrict and cloſe Applications of it; for if ſome of its Myſteries are above it, yet none are againſt it. And though its Sanctions, with reſpect to the next Life, are not in their full Extent and Latitude explain'd to us; yet may we, by a diligent Attention to them, in a great Meaſure attain to a clear and diſtinct Perception of their Nature and Quality. And the exerciſing our ſelves in this, is both a delightful and profitable Work. It cannot ſurely but be delightful to be enquiring after our Father's Country, thoſe happy Regions, where after a ſhort and painful Life ended, we hope to pitch our Tents, and live for ever. It cannot but be profitable to ruminate on the dreadful Puniſhments annexed to the breach of our Duty,

Duty, that ſo, by the Performance of that, we may take care to avoid them. The more the former are conſidered by us, the more pleaſurable will our Search after them be; and the more the latter are revolved in our Minds, the greater Averſion will they work in them to the Enticements of Sin: And therefore it hath been the Care of holy and good Men, that they might effectually perſuade us to lead virtuous and godly Lives; to diſplay and lay open, as much as poſſibly they could, the Glories and Beatitudes of Heaven, as the very ſtrongeſt Charm and moſt powerful Allective to it. And that they might deter us from Wickedneſs and Vice, to preſent to our View the horrid Torments and Agonies of *Hell*, as the moſt direct and ſure Antidote againſt it. And as their Endeavours have been all along well deſigned, ſo, no doubt, they have been very effectual to reſtrain and reform the Actions of Men; for if theſe

Argu-

Arguments will not prevail, there are none that will.

OTHER Motives there are beſides the Veracity of *God*, and the Signification of his Will, proper to infuſe Faith and Holineſs; elſe why are not thoſe the only ones made uſe of by Divines to excite and encourage Men to live and die to the Lord? Indeed he that doth really believe in *God* muſt believe that he is true; and a Declaration of the true *God* to ſuch as believe in him, is a ſufficient Motive of Aſſent in all Caſes; but yet thoſe are hardly the only Motives to Aſſent in any, and ſpecially not in the Caſes of a general and explicit Account of the Rewards and Puniſhments of the next Life, as they are Perſuaſives to Piety and Virtue in this.

THE Suitableneſs or Agreement of them to our Nature is ſomething different from both the other; and yet I take that to be an Argument, and a very

very good one too, for our Aſſent to them. And indeed this is the true Reaſon of learned Mens Inquiry into, and diſcourſing of the Nature and Quality of them, *viz.* that they may make them appear to be what to be ſure they are, Rational, and adapted to our Conſtitution and Being as we are Men, and by Conſequence proper to work on the Paſſions and Affections of our Nature as ſuch.

AND *God* himſelf hath, in this reſpect, vouchſafed to condeſcend to our Infirmities; for he hath not only, as our ſupreme Lord, laid his Commands upon us, which he might have done and gone no farther, if he had ſo pleaſed; but, as our juſt Judge, he hath ordained Sanctions, and, as our all-wiſe Creator, he hath ſuited them to the Frame and Temperament of our Beings. And he hath promulged them, not in general Terms only, but with many ſingular Particularities; which, when throughly and with expreſs Inten-

tention of Mind considered by us, must gain our Assent to them, and fully satisfie us of the Truth of the divine Revelation of them; and that they could come from no other than the *God* that made us, and who alone knoweth the Workmanship of his own Hands. In a Word, the Rewards proposed are not only said to be large, but, by the Description made of them, they appear to be rational too. And the Punishments threatned are both great, and such, we are assured, as are pungent and afflictive to the whole Man. That the Truth of this may the better appear, it may be convenient to instance in a few Texts of Scripture, that give sufficient Intimation of the Nature and Quality of them.

Now concerning the Rewards of the next Life, it is said, not only in general Terms, that *the Sufferings of this Life are not worthy to be compared to the Glory that shall be reveal-*

Rom. 8. 18.

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ed in us: But that the Nature of that *Glory* might in some sort be discerned by us, the same Apostle telleth us, that *now we see through a Glass darkly, but then Face to Face: Now I know in part, but then I shall know even as I am known.* And St. *John* saith, *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he appeareth, we shall be like him; for we shall see him as he is.* And our Lord and Saviour himself pronounceth *the pure in heart blessed, for they shall see God.* And he telleth his Disciples thus, *In my Father's House are many Mansions, I go to prepare a Place for you, that where I am, there ye may be also.* And accordingly the Apostle affirmeth, that *we shall be ever with the Lord.* And therefore it was that he so earnestly desired to depart, that so he might be *with Christ which is far better.* And the Author of the Epistle to the *Hebrews* esteemeth it the great Privilege

1 Cor. 13. 12. 1 Joh. 3. 2. St. Mat. 5. 8. St. Joh. 14. 2, 3. 1 Thess. 4. 17. Philip. 1. 23.

of

of Christians, that they are entituled
Heb. xii. 22, 23, 24. *to the heavenly Jerusalem, and to the Society of an innumerable Company of Angels, of the general Assembly of the Church of the first born; of God the Judge of all, of the Spirits of just Men made perfect, and of Jesus the Mediator of the new Covenant.* And Christ himself saith, *To*
Rev. 3. 21. *him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* And the Adoration that is paid to *God* and *Christ*, is particularly described in the fourth and fifth Chapters of the *Revelations*.

So then, if to know as we are known; if to contemplate the blessed Face of *God*, and to be like him; if to enjoy the sweet Society of our dearest Lord and Master, and to be fellow Citizens with the Saints and Angels, and to pay our Service, Homage and Adoration to *him that sitteth*

teth on the Throne, and to the Lamb for ever and ever: If theſe, I ſay, are to be looked upon, as, what indeed they are, explicit Deſcriptions of the Nature and Quality of the Joys of Heaven, then are not they, *like the Ark of old, forbidden to be ſeen,* they are not the *ſecret things* that *belong to God;* but part of the *revealed* things that *belong to us, and to our Children for ever, that we* may thereby be encouraged to *do all the Words of the Law.* For though it is very true that *Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him:* Yet it is alſo as true, what immediately followeth, *But God hath revealed them unto us by his Spirit, which ſearcheth all things, yea the deep things of God.*

Deut. 29. uſq; ult.

1 Cor. 2. 9.

v. 10.

AND that the Nature and Quality of the Puniſhments is revealed likewiſe, is evident from what hath been al-

already alledged in the ſecond, third and fourth Chapters of this Book; ſo that I ſhall obſerve nothing more here, than that it is not only the bare preceptive part of the Goſpel we are to attend to; but, in order to our fulfilling that, we ſhall do well to have a ſpecial regard to the Promiſes and Threatnings of it, as principally deſigned to influence our Affections, which is confeſſedly the direct and great buſineſs of Religion.

AND indeed theſe, I mean the particular Promiſes and Threatnings of the Goſpel, are alone accommodate to allay the Heats and Diſorders of our Nature: And the want of them hath been, and is the Defect, the great Defect of other Religions, and is a ſufficient Diſtinction of the Revelation of the everlaſting Goſpel from them all. The Chriſtians *Heaven* is clearly another thing, and of a quite different Nature from the *Elyzian Fields* of the ancient Heathen, and from the ſenſu-

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al *Paradiſe* of the preſent *Mahumetan;* and the *Hell* deſcribed in the Goſpel is not with the ſame Particularities to be met with in any other Religion, that is or hath been in the whole World. *Knowing therefore,* on the one hand, *theſe Terrors of the Lord, we perſuade Men;* and *having,* on the other, *theſe Promiſes, we exhort them to cleanſe themſelves from all Filthineſs both of Fleſh and Spirit, perfecting Holineſs in the Fear of the Lord.* 2 Cor. 5. 11. C. 7. 1.

IN Fine, to bring the whole to as ſhort an Iſſue as I can; as *Speculation* in general is commendable, ſo the Rewards and Puniſhments of the next Life are proper Objects of it. And ſo long as Men have a due Regard and Veneration to the ſacred Authority of Holy Writ, and behave themſelves with an humble, modeſt, and ſubmiſſive Reſpect to it, they may propoſe ſuch Reaſons as they take to be explanatory of what the Holy

Scriptures have declared concerning these Things, as well as any other whatsoever. And he who denieth this, and telleth me that the general Account we have in Scripture of the Glory that shall be revealed in us, hath received no additional Force at all, nothing proper to work on the Hearts and Affections of Men from the profound, but clear Reasonings of, (for instance) amongst some others, the late incomparable Dr. *Scott*, doth, at the same time, what in him lieth to satisfy me, that there is an End both of writing and speaking; and that all Ratiocination whatsoever, beyond the bare Letter of the Text, is unnecessary, and what is more, unlawful too.

Christian Life, ca. 1.

To be Brief, if I were not well assured of the * Liberty each Man hath of propounding a *speculative* Question concerning these things, without the least apparent Hazard either of his own, or other Mens Salvation, by so doing; nothing in this World should

*Burnet's *Theory of the Earth*, lib. 4. c. 9.

We are very happy if, in this Life, we can attain to the sub-

ſhould have obliged me to enter upon this Argument: But ſince I am fully perſuaded that the Souls of Men, without their own previous, concomitant, or ſubſequent Fault, can receive no real Prejudice by a moderate attending to ſuch like *Speculations* as theſe; and that this, which I now advance, may rather be uſeful and ſerviceable to Religion than otherwiſe; I have adventured to propoſe it as a *Conjecture* and no more, to be embraced or refuſed as Men in their Judgments ſhall be convinced of the Probability or Improbability of it. Only thus much I muſt ſay for it at preſent, that having well weigh'd and conſider'd it, it ſeemeth, according to the Module of my poor Underſtanding, highly probable; and ſuch as is back'd with ſound and convincing Reaſons, which are the Subject of the following Chapter.

ſtance of Truth: And make rational Conjectures concerning Modes and Circumſtances; where every one hath right to offer his Senſe with Modeſty and Submiſſion.

CHAP. VII.

Reaſons for the aforeſaid Conjecture.

HAVING conjectured that *the Body of the Sun is the Tartarus or Local Hell,* it will be expected that ſome Reaſons be laid down to juſtify, and ſhew the Probability, at leaſt, of the Aſſertion.

I. NOW the firſt that I ſhall bring for this Purpoſe, ſhall be drawn from the Nature of the Body of the *Sun*. And here, I hope, it will not be expected that I ſhould give you a particular Deſcription of the *Sun*'s Body, ſo as to ſet down the *Modus* of its Exiſtence or Operation. That, I confeſs, is a Task too difficult for my Undertaking. Or, that I ſhould give an Account of all thoſe Theories that have been formed of its ſeeming various

ous Motions, with reſpect to this Terreſtrial Globe, and the other Parts of the viſible Creation. This, could I perform it never ſo exactly and well, would not be pertinent to my preſent Purpoſe: For which it will be ſufficient if I obſerve, what, indeed, is obvious to each Man's Senſe and Reaſon, that the Body of the *Sun* is real, corporeal *Fire*. If any one be ſo ſtupid as to doubt, or ſo hardy as to deny this, let him only betake himſelf to thoſe Parts of the World that lie directly under the Line, and there expoſe his naked Body to its ſcorching Beams, when in its full Meridian Strength: Or, if that be too long a Voyage for him, let him even in theſe cooler Climates, on a clear Summer's Noon, lay himſelf open to its piercing Rays, when collected into the Focus of a reflecting Concave, or other Burning Glaſs, and he will receive immediate and ſenſible Satisfaction. That the Body of the *Sun* is *Fire*, is as evident, as that it ſhineth.

It is as demonſtratively the Fountain of Heat as of Light; it doth no leſs refreſh us with the Communication of its fervid, than delight us with the Diffuſion of its lucid Quality. And he who queſtioneth this, may as well doubt whether or no it be Day, when it is apparently above our Horizon.

WE have had a mighty ſtir amongſt our experimental Philoſophers about *the Perpetual Fire.* We have been told by a Gentleman, that in the *Linum Asbeſtinum* or Earth-flax, he thought he had found out an everlaſting Wick; and if he could have been but ſo happy as to place it ſo as that it might be conſtantly ſupplied with that liquid Bitumen, which he had heard of at *Pitchford* in *Shropſhire*, the Buſineſs would have certainly been done. He told alſo of certain Fire in ſome Veins of Coals, very deep in the Earth, that required neither Air to preſerve its Activity, nor any other than its own conſtituent Matter to feed

Dr. Plot. *in Philoſ. Tranſactions* Num. 166.

feed upon. But then it was ſuch a Fire as gave Light indeed, but did not burn; a mere *lambent Flame*, like that of thoſe *ſepulchral Lamps* of the Ancients, which upon the leaſt Admiſſion of Air into them were extinct, and vaniſhed into nothing, and left behind them, no not ſo much as the leaſt Smoke or Vapor.

NOW theſe fanciful Accounts might ſerve well enough to entertain and divert witty Men; but they will hardly ſtand the Teſt of a cloſe Diſquiſition. In truth, if they were throughly diſcuſſed, they would be found to be mere notional Whims, ſuch as have no other Exiſtence than in the fertile Brain of him that firſt related them.

BUT what need Men be ſo very earneſt to hunt out for that which is every Day preſented to them? by the Light of which they behold and diſcern other Objects, the burning Heat of which they are ſo ſenſible of, and

the Continuation of which, they are perfectly satisfied hath been ever since the World was. This Fire, as the Psalmist speaketh, *Goeth forth from the uttermost Part of the Heavens, and runneth about to the End of it again, and there is nothing hid from the Heat thereof.* This Fire is placed at so convenient a Distance from the Earth, that its Heat is extreamly comforting to us; which, if it were nearer us, would scorch and burn us up to nothing. It is a Fire that is neither oppress with, nor devoid of proper Matter. It hath not so much Fewel as to choke, nor so little as to starve its Flames. It is not sometimes languid and weak, and at other times overviolent and raging; but it is always the same, and ever resplendent with an equal and bright shining Lustre. In a Word, when I contemplate this great, glorious, and burning Object, I am filled with Wonder and Amazement to think what *Pyrenean* Mountains of Sulphur, how many *Atlantick*

Ps. 19. 4.

tick Oceans of ſcalding Bitumen, are requiſite to maintain ſuch mighty, ſuch rapid Flames.

THE *Ætnas* and *Veſuvios* of the Earth are mere Glow-worms to it. The meaneſt culinary Fire that is, is far larger, compared to them, than the very largeſt of them all; nay, than they all put together are, when conferr'd with it. If they who ſuppoſe only a *Metaphorical Hell*, do it for this Reaſon, that they cannot conceive where ſuch a material Fire ſhould be, as is ſufficient for ſo great a Work; let them but look on this, and they will ſee an Object adequate at leaſt to, if not exceeding, the very utmoſt Stretch of their Imagination. But,

II. IT may be worth my while to enquire ſomewhat more particularly into the *Magnitude* of the Body of the *Sun*, the reaſonableneſs of my Hypotheſis in a good Meaſure depending on it. The Body of the *Sun* was judged

judged by *Tycho-Braheus* (who of all Philoſophers attributed the leaſt Magnitude to it) to be an hundred thirty nine times bigger than the Earth. *Copernicus* computed it to be an Hundred ſixty and two. And the old *Ptolemaick Hypotheſis* would have it to be one Hundred ſixty ſeven. But *Philippus Lansbergius* ſuppoſed it to be much larger, *viz.* Four Hundred thirty four times bigger than the Earth, and diſtant from it Fifteen hundred Semidiameters of the Earth; each of which containeth between three and four thouſand Miles. This Account of the Magnitude of the Sun's Body, though far larger than the other, is yet but very ſmall in Compariſon of that, which the moſt skilful Aſtronomers and Mathematicians of this Age do give of it. *Hugenius* telleth us that *Caſſini* in *France*, and Mr. *Flamſted* amongſt ourſelves, affirm, that it is diſtant from the Earth ten or eleven thouſand of the Earth's Diameters; from whence it is collected, that

Hugen. Cosmotheoros. Lib. 2.

that it is a Million, nay more than eleven hundred thouſand times bigger than the Earth. And he addeth, that he himſelf hath, by a probable Conjecture, found it to be twelve thouſand of the Earth's Diameters diſtant from it. *Which huge, vaſt Space,* ſaith he, *if it were to be meaſured by Numbers of Miles, would take up more than ſeventeen Millions of* German *Miles; but perhaps we ſhall better conceive the vaſtneſs of it in our Minds, if we meaſure it by the ſwiftneſs of ſome certain Motion. And if we ſuppoſe a Bullet to proceed with the ſame ſwiftneſs it doth, when juſt diſcharged from a Cannon's Mouth, it would take up almoſt twenty five Years in its Paſſage from the Earth to the Sun.* Nor is this the largeſt Account that hath been given of this Thing. For * *Eratoſthenes* affirms

* *Cited by* Willet *upon* Gen. *from* Plutarch de Placitis Philoſophorum. Lib. 2. Cap. 31.

the

the *Sun* to be eight hundred and four Millions of Furlongs diſtant from the Earth; which at eight Furlongs to the Mile maketh above an hundred Millions of Miles of it.

BUT I need not inſiſt on this laſt Account; it will be over and above ſufficient for my Purpoſe if the *Sun*'s Body come up, or near to the Calculation of our late and moſt eminent Aſtronomers, who earneſtly contend that it is ten, eleven, nay, more than twelve hundred thouſand times bigger than the Earth. I leave it to profeſſed Arithmeticians to ſum up, if they can, the ſquare Miles of its Superficies; or, what is more, the cubical Miles of its ſolid Content; whilſt I ſatisfie my ſelf with obſerving, that if they who ſuppoſe *Hell* to be in the Earth, think the twentieth part of its Semidiameter on every ſide the Center to be Sphere ſufficient for the Activity of its Flames; then certainly the Body of the *Sun*, which is ſo many

ny hundred thouſand times, as theſe Philoſophers have deſcribed it, bigger than the whole Earth, muſt be acknowledged by all to be capacious enough for that Purpoſe.

I do not think that any one can have much to object againſt this Hypotheſis, either from the nature of the Body of the *Sun*, or from the magnitude of it. It hath apparently the Advantage of the other in theſe reſpects, which yet are the principal, and ought to be of the greateſt Weight with us. For ſince it is expreſly revealed in the Word of *God*, that there is ſuch a Thing or Place as *Hell*-Fire, and that the ſame is appointed for the Puniſhment of an innumerable Company of Devils and wicked Men: And ſince this is ſo far from being found a thing impoſſible, that we have plain demonſtrative Proof of ſuch a Place of Fire in the World, abundantly large, and capable of receiving vaſt, infinite Numbers both of Devils, and alſo

alſo of the Bodies of Men; have we not ſome Reaſon to infer that this is poſſibly the *Hell?* I am ſure no one, without an expreſs Revelation from *God*, can ſay it is not. But beſides theſe direct and eſſential Proofs for it, there are other conſequential ones ſufficiently declaring the probability of it, ſome of which ſhall be taken,

3. FROM the Poſition or Situation of it; concerning which I ſhall not pretend to frame any new Hypotheſis of my own, but proceed upon that, which, as it was very ancient, if not the moſt ancient of all, ſo hath it been revived by modern Philoſophers, and is now generally received by the learned in that way, *viz.* the old *Pythagorick* and new *Copernican* Syſtem, which ſuppoſeth the *Sun*, and not the Earth, to be placed in the Center of the World.

I ſhall not need to contend for the Truth of this Hypotheſis, or to ſet down what it hath to ſay in defence of it ſelf, to the various Objections drawn from Senſe, Reaſon and Scripture againſt it. This hath been already ſufficiently done by many eminent Hands, and particularly by the famous *Gaſſendus*, in the third Book of his *Aſtronomical Inſtitution*, to which I refer the learned Reader. I ſhall therefore at preſent take it for granted, and uſe it as the Foundation of three or four Arguments for my Opinion. In order whereunto I ſhall lay it before the Eye of my Reader, only with this Variation from the uſual Figure, that the Earth and the *Sun* are, in ſome meaſure, proportioned to the forementioned difference in the Magnitudes of them.

BEHOLD therefore the *Sun* fixed in the Center of the Univerſe, about which in their ſeveral Orbits the Planets

nets are ſuppoſed to move; and among them this terraqueous Globe on which we live, in an Orbit large enough for the *Moon* to move round it as its Aſſecla, without interfering with the Planets of *Venus* and *Mars*, between which it is placed. In the Orbits near the *Sun* are *Venus* and *Mercury*, in thoſe beyond the Earth are *Mars*, *Jupiter*, and *Saturn*, and beyond them the Firmament of the *fixed Stars*; between *Saturn* and which there is ſuppoſed to be a mighty, yea almoſt infinite ſpace; ſo that by reaſon of the diſtance between the Earth and fixed Stars, not only the Earth, but even the *magnus Orbis* it ſelf, or the whole Heaven wherein the Earth moveth and performeth her Courſe round the *Sun*, is, when compared with the Orb of that immenſe Firmament, but as a ſingle Point.

SUCH is the *Copernican* Syſtem of this viſible World, to which I ſhall

ſhall only add the *Cœlum Empyreum* in the ſame Form that *Gaſſendus* deſcribeth it in the vulgar *Ptolemaick* Scheme, omitting the *primum mobile*, and the *Cryſtalline Heavens*; becauſe as they make neither for nor againſt our Opinion, ſo they do not ſuit or agree with our Hypotheſis. Now that which I deſire to be obſerved from this Scheme in the

1ſt Place, is, that the two Extreams or Opponents in the higheſt degree, are the *Empyreum*, and the Body of the *Sun*. The former of theſe is confeſſed by Divines, as *Gaſſendus* affirmeth, to be the Region of Angels and happy Souls. And therefore what more rational than to ſuppoſe the latter to be the Seat of Devils and miſerable Spirits? We know * *Heaven* and *Hell* have been all along oppoſed, and judged to be quite con-

* *See Dr.* Barrow *on the Creed. Art. He deſcended into Hell.*

trary the one to the other. Indeed, there are not greater and more direct Oppositions in Nature than they are; hot and cold, black and white, hard and soft, or any other adverse, or even contradictory Terms may as soon be predicated of the same Subject, as *Heaven* and *Hell* agree in any one Property, Degree or Quality whatsoever.

THEIR Contrariety reacheth even
Gal. 5.17. to this World; *The Flesh*, saith St. *Paul, lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other*. And if we observe the Account that immediately followeth, of the Works of the Flesh and the Fruit of the Spirit, they will plainly appear to be so. For what can be more contrary to *Adultery, Fornication, Uncleanness* and *Lasciviousness*, than *Love*; the pure seraphick *Love of God*, and the true sincere *Love of our Neighbour*, the doing to him as we would he should do unto us? What more contrary to *Idola-*

Idolatry and *Witchcraft*, than *Joy* and *Peace in the Holy Ghoſt?* What more contrary to *Hatred* and *Variance*, to *Wrath* and *Strife*, to *Envyings* and *Murthers*, than *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Meekneſs?* What to *Hereſies*, than *Faith?* And what to *Drunkenneſs* and *Revellings*, than *Temperance?* Theſe are entirely oppoſed to each other here, and what is more, they are the Seeds of a compleat, fixed and irreverſible Oppoſition hereafter.

THE Natures of Virtue and Vice are ſo far oppoſed in this World, as that Virtue can never be Vice, or Vice Virtue; yet if they are conſidered with relation to their Subject, they are alterable; for a good Man may become bad, and a bad Man may become good. But in the next World they are oppoſed in this no leſs than all other reſpects: For, after Death, our Habits, according to their reſpective Predominancy, will be always ex-

tended to the very utmoſt Pitch they are capable of. If they are Good, they will be refined and made altogether Impeccable; if they are Evil, they will be envenomed with all Virulency and Malignity, which will be wholly irrecoverable. The time is then at hand when Men ſhall be either *confirmati in Bono, vel obfirmati in Malo;* or, in the Language of the Holy Ghoſt, when *he that is unjuſt, will be unjuſt ſtill, and he that is filthy, will be filthy ſtill;* as he that is righteous, is more righteous ſtill, and he that is holy is more holy ſtill.

Rev. 22. 11.

NOR are *Heaven* and *Hell* contrary to each other only in the Qualities and inward Diſpoſitions of their Subjects, but to all other Intents and Purpoſes whatſoever. *God* the King of *Heaven,* is directly contrary to *Satan,* the Prince that ruleth in the Children of Diſobedience. Indeed, *God* and *Satan* are not Contraries, *ratione Eſſentiæ,* with reſpect to their Eſ-

Eſſence, or Being. There are not two contrary independent Eſſences, the one Good, the other Bad; as *Plutarch* and the *Manichees* imagined. But they are oppoſed as to the Nature and Operation of their Beings, and that in the higheſt Degree poſſible. *God* is a Being ſelf-ſufficient, and independent, infinitely pure, good, holy, gracious, beneficent, and whatever elſe containeth in it Perfection. *Satan*, for his Exiſtence, dependeth upon the Will of *God*: But as to the Nature and Operation of his Being, quite contrary to that of *God*; he is corrupt, evil, wicked, malicious, deſtructive, and the like. *God* is the Fountain of all Grace and Virtue; *Satan* is the Author of all Sin and Wickedneſs. *God* is infinitely happy in the Contemplation of himſelf, and the beauteous Works of his Power and Goodneſs; *Satan* is wretchedly miſerable in reflecting on his own Deformity, and the Odiouſneſs of that Depravity he hath introduced into the

World. The Contrariety between *God* and *Satan* might be ſet forth in ſundry other Inſtances; but it is ſo apparent, that the mentioning of theſe perhaps may be thought ſuperfluous.

I paſs on therefore to obſerve a Contrariety not only in the Rulers and Subjects of theſe two Kingdoms, but in their Officers and Miniſters too; thoſe of *Heaven* are the upright, holy, glorious *Angels;* thoſe of *Hell* are the fallen, impious, foul *Devils.* * The Oppoſition that is between theſe two Orders of Beings is beyond our Comprehenſion at preſent; but yet enough of it we know to aſſure us they ſtand at the greateſt Diſtance the one to the other; the former are Angels of Light, the latter of Darkneſs: The former are ready and chearful Executioners of the Will and Commands of *God;* the latter are forced Drud-

* Vide Sanctum Auguſt. de Civ. Dei. lib. xi. c. 33.

ges

ges and tired Slaves of *Satan:* The former, as they aſſiſt to, ſo they rejoice in the Converſion of Sinners; the latter are employed in tempting and endeavouring, by all Means, to enſnare and ſeduce the Righteous: The former have from *God* the conſtant Care of the Upright in this World, to defend and protect them according to that of the Pſalmiſt, *He ſhall give his Angels charge over thee, to keep thee in all thy Ways; they ſhall bear thee up in their Hands, leſt at any time thou daſh thy Foot againſt a Stone:* The latter are permitted by him to purſue their own deviliſh Spight and Malice, in now and then afflicting the Godly for their Tryal, as in the Caſe of *Job;* and in many times bringing ſuch of the Wicked as are forſaken of *God,* to their deſerved End and Puniſhment. In a word, the former, as they are Inhabitants of the Regions of Glory themſelves, ſo do they delight in conducting the Saints to, and placing them on their Thrones,

Pſal. 91. 11, 12.

Thrones, in fitting on them their Garments of Light, and adorning them with their Crowns of Righteousness and eternal Life; whilst the latter, being condemned to the Prisons of Horror and Darkness, become the furious Lictors and Tormentors of the Damned, tumbling them down headlong into those Dens and fiery Dungeons, where they shall be tortured Day and Night, and suffer the Pangs of the second Death for ever and ever.

BUT to bring this Argument to its Head; since there is nothing more distant from *God* than *Satan*, from *Angels* than *Devils*, from *Saints* than *Sinners*, from *Elect* than *Reprobate*, from *Blessed* than *Cursed*, from *Saved* than *Damned*, from *Glory* and *Light* than *Horror* and *Darkness*, from *Life* than *Death*, from *Fruition* than *Despair*, from *Hallelujahs* and *Doxologies*, than *Cursings* and *Execrations*, from *perpetual Exultations*, *Singings* and *Rejoicings*, than

eter-

eternal Weeping and *Wailing*, and *gnaſhing of Teeth*: I ſay, ſince there is in theſe and all other Inſtances ſo direct a Contrariety in the Natures of *Heaven* and *Hell*, how can we think but that there muſt be likewiſe the greateſt * diſtance of Space between them? Eſpecially ſince this is inferred not only from the Reaſon of the Thing, but in ſome meaſure ſtandeth on the firm and ſtedfaſt Foundation of Scripture it ſelf: For in the Parable the rich Man being tormented *in Hell*, *lifted up his Eyes, and ſaw Abraham a-far off.* And *Abraham* afterwards told *Dives*, that between the two Places where they were, there was a mighty *Gulph* fixed, ſo that they who would paſs from the one to the other could not.

St. Luke 16. 23.

v. 26.

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* *Dr.* Barrow *on the Creed. It is obvious that this* Sheol *(when moſt abſolutely and properly taken, the Circumſtances of Diſcourſe about it implying ſo much) is commonly oppoſed to Heaven, not only in Situation, but in Dimenſion and Diſtance. And this, he before ſaith, is according to the vulgar Opinion, as it ſeems anciently over the World.* Art. *He deſcended into Hell.*

Which

Which Expreſſion cannot in any Reaſon be ſo reſtrained to the Decree and Purpoſe of *God*, as to have no relation at all to the foregoing one, or to exclude the vaſt *Hiatus*, the almoſt boundleſs Space that *God* hath put between them; baniſhing the Wicked as far *from the Preſence of the Lord, and from the Glory of his Power*, as they can be imagined, or as they can really and poſſibly be. Again,

2. BE pleaſed to obſerve from the forementioned Scheme, that the *Empyreum* and Body of the *Sun* are not only Oppoſites in the greateſt Degree; but they are likewiſe oppoſed as *higheſt* and *loweſt*, which hath been as general a Notion of *Heaven* and *Hell* as any one of Mankind hath entertained, and which is frequently inſiſted on in the Holy Scriptures themſelves. I do not ſay that the higheſt *Heaven* hath been univerſally taken for the Place where the Souls of Good Men are happy after Death; or the loweſt *Hell*, for

for the Place where the Wicked are punished: For the Descriptions we meet with of them in some of the Heathen Poets suiteth not with this Notion. *Diphilus* an ancient Comick Poet, cited by *Clemens Alexandrinus*, speaketh of them as followeth, Καθ' ἅδην δύο τρίβους νομίζομεν, μίαν δικαίων, ἑτέραν δ' ἀσεβῶν εἶναι ὁδόν, εἰ καὶ τὰς δύο καλύπτει ἡ γῆ. *We are of Opinion, that in* Hades *there are two Paths or Places, one for the Just, the other for the Wicked, howbeit, the Earth doth cover them both.* Thus *Virgil* supposeth them both to be in the infernal Regions, although in distinct and most distant Places. For so he, Clem. Stromateon. lib. 5.

Hîc locus est partes ubi se via findit in ambas,
Dextera quæ Ditis magni sub mœnia tendit;
Hàc Iter Elysium nobis; at læva malorum
Exercet pœnas, & ad impia Tartara mittit. Æneid. lib. 6.

Which

Which may be Engliſh'd thus;

Here the Way parts, and cuts itſelf
in twain;
To the great Pluto's *Walls the Right*
doth bend,
By which to bleſt Elyſium *we tend:*
But the left leads to Tartar's *tort'ring*
Cell;
The Place where damned Souls are
plagu'd in Hell.

BY this it is plain, that *Virgil* thought the infernal Regions contained both the *Tartarus* and *Elyſium* too. Except we will ſay that this was only, what in Truth I take it to be, a mere Poetical Deſcription of the other World, and the Scene thereof laid, not according to the true Judgment or Belief of the Poet, but to the Occaſion of the Poem. But, however that was, others were dubious whether the Souls of good Men went to the *Elyſian* Fields, wherever that Place

Place was, or to *Heaven*; or, at leaſt, they affirmed that ſome went to *Heaven*, and ſome to the *Elyſian* Fields. For ſo *Seneca* the *Tragedian*,

Quiſquis eſt placidè potens,
Dominuſq; Vitæ ſervat innocuas Manus,
Et incruentum Mitis Imperium regit,
Animoq; parcit: Longa permenſus diu
Fœlicis ævi Spatia, vel Cœlum petit,
Vel læta fœlix Nemoris Elyſii loca. Hercules furens.

That is,

He that is great and good,
That's Lord of Life, yet keeps his Hand from Blood,
And mildly reigns, after a good old Age
Of happy Years ſpent on the World's great Stage,
Either to Heaven flies, or ſtrait removes
To the ſweet Shades of the Elyſian *Groves.*

BUT

BUT however the Poets differ'd in their Thoughts concerning the Place whither the Souls of the Virtuous went after this Life; yet it is certain that all the Heathen, as well Poets and Philoſophers, as others, p laced the chief Reſidence or Court of the ſupream God in the higheſt Regions of *Heaven*; and laid the Scene of *Hell* as low and deep as they could imagine. *Regnare in Cœlo Jovem, Vulgus exiſtimat: Id doctis pariter & indoctis perſuaſum eſt.* That *Jupiter* reigneth in *Heaven*, ſaith * *Lactantius*, is commonly thought: This, both the learned and unlearned are perſuaded of. Hence the uſual Adjuncts or Epithets of *Jupiter* were, Ὀλύμπιος, and Ὀλύμπια δώματα ναίων. A Metaphor fetch'd from *Olympus*,

* Lactantius de falſa Religione: Lib. 1. Cap. 11. Ariſt. de Cœlo. 1. 3. καὶ φάσκες τ̀ ἀνώτατον τοῦ Θείου τόπον ἀποδιδόασι καὶ Βάρβαροι καὶ Ἕλληνες ὅσοι πεὶ εἶναι νομίζουσι θεούς.

that,

that, as that was the higheſt Mountain they knew, ſo he dwelt in the higheſt Places that were; which in plain Terms was, at other times, thus expreſt by them. ὁς ὑπέρταλα δώματα ναίει. And therefore all thoſe Philoſophers that took the Soul to be a Ray, or Emanation of the Divinity; that it came from *God*, and, if it preſerved its Dignity, returned to him; and that its Happineſs conſiſted in the Fruition of, or its Conjunction with *God*, muſt ſuppoſe the Seat of its Felicity to be the ſame with *God*'s, which, according to the general Opinion, was the higheſt *Heaven*.

As for *Hell*, that was called by them, *Loca infima, the loweſt Places;* and χάσμα ὁ πυθμένα ἂν ἔχει, *a Gulph that hath no Bottom*, being it ſelf the Bottom and loweſt of all things. And it was peremptorily concluded by them; *Nil ultrà jacet Inferos*, that *nothing was beyond or lower than Hell.* If you run over all the Poets, ſaith Biſhop *Bilſon*, Plato in Phædone. Seneca Trag.

Bilſon, you ſhall find that with one general Conſent they placed *Hell*, not only κάτω *below*, but ὑπὸ χθονὸς quite *under the Earth*. And the Gods of *Hell*, according to their Faſhion of having Gods for all Places, were ſtiled Heſiod. Ovid. ὑποχθόνιοι *ſubterraneous*, and *poſiti ſub Terrâ Numina Mundi*, i. e. *The Deities of the World placed under the Earth*. So that this Notion of *Heaven* and *Hell*, that they were the higheſt and loweſt Places, ſeemeth to have been generally received, and owned by the ancient Heathen.

THERE is a pretty Account of the Heighth of *Heaven*, and Depth of *Hell* in *Heſiod's Theogonia*, where the *Tartarus* is placed juſt as far under the Earth as *Heaven* is above it. And that we might in ſome Meaſure conceive the vaſt Diſtance of them both from us, it is expreſſed by the Motion of an Iron Wedge or Ingot, falling from the one to the other. In its Paſſage from the *Heaven* to the Earth, the

the Poet ſaith, it would contain nine Days, and ſo many Nights, and reach its Journey's End on the tenth; as it would alſo take up the ſame Time in paſſing from the Earth to *Hell.*

Heſiod. Θεογονίας.

Ὅσον ἐφ' ἡμιόεσσαν ἀπὸ γαίης
Ἶσον γάρ τ' ἀπὸ γῆς ἐς τάρταρόν ἠερόεντα·
Ἐννέα γὰρ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
Οὐρανόθεν κατιὼν δεκάτῃ ἐς γαῖαν ἵκοιτο.
Ἐννέα δ' αὖ, νύκτας τε καὶ ἤματα χάλκεος ἄκμων
Ἐκ γαίης κατιὼν δεκάτῃ ἐς τάρταρον ἵκει.

I do not think the Poet there pretended to an exact Calculation of the Time of its Paſſage to the real Space that is between them; as *Hugenius* did by the like Example, to ſhew the Diſtance between the Sun and the Earth, which I before inſtanced in; but that this was then the utmoſt Notion he had of the Heighth and Depth of Things, beyond which, he thought there was nothing but *Heaven* and *Hell,* according to the general Opini-

on, that they were the higheſt and loweſt Places. The like Account of *Heaven* and *Hell*, *Homer* giveth, when after *Jupiter* had proclaimed a Ceſſation of Arms between the *Greeks* and *Trojans*, he threatens that if any of the Gods were ſo bold as to break his Orders, he would take him and throw him into *Hell*, which he deſcribeth as a deep Pit very far off; yea as far below the Earth as *Heaven* is above it.

Iliad. Θ.

Ἥμεν ἔλων ἐλάω ἐς τάρταρον ἠερόεντα,
Τῆλε μάλ' ᾗχι ϐάθιστον ὑπὸ χθονός ἐστι βέρεθρον.
Τόσσον ἔνερθ' ἀΐδαο ὅσον οὐρανός ἐστ' ἀπὸ γαίης.

So conſonant and agreeable to the Natural Sentiments of all Mankind is that Concluſion of *Drexelius*. *Jure ſuo hic Improborum Carcer Loco infimo eſt, uti Beatorum ſedes amœniſſimæ Loco ſummo ac nobiliſſimo.*

Drexelius de Damn. Carcere, &c. Par. 2. Cap. 8.

AND if we look into the holy Scriptures, we ſhall find the ſame Account

Account of them there, both before and after the coming of Chriſt. Thus *Zophar*, in the Book of *Job*, ſpeaking of the Wiſdom of *God* ſaith, It is as high as *Heaven*, What can'ſt thou do? Deeper than *Hell*, What can'ſt thou know? That this is to be underſtood of *Heaven* and *Hell*, ſtrictly ſpeaking, or properly ſo called, will be acknowledged, if we attend to what preſently followeth. *The Meaſure thereof is longer than the Earth, and broader than the Sea*; that is, It is beyond all the Works of the Creation, or as he ſpeaketh of it before, *The Secrets of it are double to that which is.* *God*, if he had ſo pleaſed, could have made more Worlds than he did, or thoſe as large again as they are; for his Wiſdom is more than double to the whole Creation, or *to all that* which *is*. It ſurmounteth the higheſt Part of it which is *Heaven*, it fathometh the loweſt Depth of it which is *Hell*, it meaſureth out the Length of the Earth, and the Breadth of the Seas. Conſo-

Job. 11. 8.

v. 6.

nant to this, is that of the Pſalmiſt, Pſ. 139. 8,9. *If I aſcend into Heaven, thou art there; If I go down into Hell, thou art there alſo; If I take the Wings of the Morning, and dwell in the uttermoſt Parts of the Sea, even there alſo ſhall thine Hand lead me, and thy right Hand ſhall hold me.* A plain Deſcription of the Omnipreſence of *God*, whoſe Nature, Operation, and Influence extend themſelves through the whole Creation, both Heighth and Depth, and Length and Breadth of it. Of the ſame Importance with reſpect to the Heighth of *Heaven* and Depth of *Hell*, is that Declaration in Amos 9.2. the Prophet *Amos*, *Tho' they dig down into Hell, thence ſhall my Hand take them; though they climb up into Heaven, thence will I bring them down.* So in the Poetical Alluſion of the *King* of *Babylon*'s Deſtruction to the Fall of *Lucifer*, we have theſe memo- Iſa. 14. 13, &c. rable Expreſſions. *Thou haſt ſaid in thy Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars*

Stars of God; Yet, as it followeth ſoon after, *ſhalt thou be brought down to Hell.* Again, *Thou haſt ſaid, I will aſcend above the Heighth of the Clouds; I will be like the moſt High. But how art thou fallen from Heaven, O Lucifer, Son of the Morning! Hell from beneath is moved for thee, to meet thee at thy Coming.* Thus our *Bleſſed Saviour* deſcribing the Heighth of *Capernaum*'s Pride and Glory, together with the Depth of her enſuing Miſery, ſetteth them forth by the moſt emphatical Antitheſis of *Heaven* and *Hell. Thou Capernaum*, ſaith he, *which art exalted unto Heaven, i. e.* to the very higheſt Pitch of Glory, *ſhalt be brought down*, or, as it is in another Evangeliſt, *ſhalt be thruſt down to Hell, viz.* to the very loweſt State of Miſery.

Mat. 11. 23.

Luc. 10. 15.

I ſhould be tedious, ſhould I purſue the Illuſtration of this Point any farther; I ſhall therefore briefly apply it to my preſent Purpoſe, and paſs

on. In the forementioned Scheme, it is evident, the Globe of the Earth is placed between the *Empyrean Heaven*, and the Body of the *Sun*; and that it ſtill muſt be ſo, let it be in what Part ſoever of its Orbit it will. Whence it followeth, that if *Heaven* be above it in one Extreme, the *Sun* muſt be below it in the other, and by Conſequence that this Notion of *Hell* too ſuiteth with that Place.

I confeſs, indeed, this and the former Argument have no Weight at all in them, if the Hypotheſis be not admitted, or the Earth be ſuppoſed to be the Center of the created World: For, then the Earth and not the *Sun* would be in the higheſt Degree oppoſed to *Heaven*, and would alſo be the loweſt Part of the whole Creation. But then, I conceive, it would alſo from hence follow, that the Earth muſt be the *Hell* too, according to that Concluſion of Dr. *Dove*, *If any ask where Hell is, ſurely it is in the loweſt*

Dove's *Confutation of Atheiſm*, Cap. 15.

loweſt Parts of the Earth, becauſe they are the fartheſt from Heaven. But that hath been already diſproved, both from the Compoſition of the Globe of the Earth, and from the Minuteneſs of it. And therefore, the burning Nature of the *Sun*'s Body, and the Magnitude of it are, to me, not only Arguments of its being the *Tartarus* or Local *Hell*, but, for that very Reaſon, a good Proof too, of the Truth of the *Pythagora-Copernican* Syſtem, which hath ſo placed the *Heaven*, the *Earth*, and the *Hell*, as ſuiteth with the Nature and Conſtitution of each one of them, and is agreeable likewiſe to the univerſal Notion which Mankind hath received of the ſituation of them.

3. 'Tis worthy of our Obſervation, in the next Place, under this Head, that the *Empyreum*, and Body of the *Sun* are oppoſed, not only in the extremeſt Degree, and as higheſt and loweſt, but as the greateſt and leaſt.

It is confeſſed there are other Bodies, in the State of Nature that now is, by far leſs than that of the *Sun*. Our *Earth*, the *Moon*, and moſt of, if not all, the *Planets* are in Magnitude greatly exceeded by it. But when the glorious Frame of this viſible World ſhall be deſtroyed, and all the intermediate Orbs and Bodies in them ſhall be annihilated, ſo that *Heaven* and *Hell* ſhall only remain; the *Sun* will then appear to be, by numberleſs Degrees, the leaſt of thoſe two Works of *God* which are to endure unto all Ages. And ſince it was the Ambition of *Satan* to equal the Moſt High, and that, as we may fairly ſuppoſe, as well in his Omnipreſence as Omnipotence, it being the Nature of Pride to ſwell itſelf into a larger Bulk, and to take up more Room than really belongeth to it, it ſeemeth very conſonant to Reaſon, that he who could not content himſelf, in his Sphere, to enjoy the ſpacious, and almoſt infinite Regions of Light, ſhould for his Puniſh-

ment

ment be expelled thoſe vaſt and glorious Habitations, and be thrown down into, and incarcerated in the cloſe and narrow Dungeon of *Hell*. And as the boundleſs, indefinite Orbs of *Heaven* are well judg'd to be the proper Habitation of *God*, becauſe they beſt deſcribe and ſet forth his Infinite Nature to us; ſo the Body of the *Sun*, which with reſpect to them is, as it were, a ſingle Point, may ſeem no unfit Dwelling-Place for Satan and his accurſed Accomplices, as beſt ſuiting with the Nothingneſs of their Being, who ſet themſelves up in Oppoſition to the Glory, and Majeſty of their great Creator.

4. ANOTHER Reaſon for the *Sun*'s being the *Tartarus*, drawn from the forementioned Scheme is, that it is placed in the Center of the Univerſe, from which it is ſuppoſed not to have moved in the leaſt at any Time. Of all the Affections of Place, Immobility ſuiteth beſt with Eternity. *Ariſtotle*

Ariſtot. de Cœlo. *riſtotle* ſaith, ὃτι εὔλογον τὶ κινητὸν εἶναι ἀΐδιον. *It is not reaſonable that any thing moveable ſhould be eternal.* The Ancient *Pythagorick*'s placed Fire in the Center, or Middle of the World, for this Reaſon, becauſe they ſuppoſed it to be the Element into which all the reſt ſhould be reſolved, and that it ſhould remain for ever. But though, perhaps, they might not have any good Foundation whereon to build their Hypotheſis, yet we are aſſured from better Authority than theirs, that when *God* ſhall think fit to put an end to this World, *the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat*; *the Earth alſo, and the Works that are therein ſhall be burnt up, i. e.* All thoſe heavenly Bodies, which move now with ſo much Harmony and Exactneſs, ſhall then be no more, they ſhall ſhrivel together like a Scroll of Parchment; the Elements alſo of Air and Water ſhall with extream Heat be evaporated, and the Earth

2 Pet. 3. 10.

Earth with all, as well the ſolid and ſtony, as combuſtible Works that are therein, ſhall be quite conſum'd and deſtroy'd.

THAT the World ſhall have an End, is a Point ſo clear in the Chriſtian Religion, that it needeth not to be proved from the Principles thereof; neither is he worthy the Name of a Chriſtian who maketh any doubt of it. And that this End or Deſtruction of the World ſhall be by Fire, is a Truth acknowledged, not only by the generality of Chriſtians, but by many Heathens themſelves; *Quid quod toti Orbi & ipſi Mundo cum Syderibus ſuis minantur Incendium, Ruinam moliuntur: They threaten Fire and Flame to the whole World, and even Ruin and Deſtruction to the Heavens themſelves, with the Stars that are and ſhine therein,* ſaid *Octavius* in *Minucius Fœlix* of the Chriſtians in his time; not remembring that the Heathen Minucius Fœlix, p. 31.

then Poet had before then thus written,

Ovid. Metam. l. 1.

Esse quoque in Fatis reminiscitur affore Tempus,
Quo Mare, quo Tellus correptaque Regia Cœli
Ardeat, & Mundi Moles operosa laboret. i. e.
He also calls to mind how by Decree
Of Fates, a time shall come when Earth and Sea,
And Heav'ns high Throne shall burn, and the whole Frame
Of this great World shall be consum'd in Flame.

And before him the Verses which go under the Name of the *Sibylline* Oracles thus,

Oraculorum, l. 2.

Tunc ardens Fluvius Cœlo manabit ab alto,
Igneus, atque locos consumet funditùs omnes,

Terram-

Terramque, Oceanumque ingentem, & cærula Ponti,
Stagnaque, tum Fluvios, Fontes Ditemque ſeverum,
Cœleſtemque Polum, Cœli quoque Lumina in unum
Fluxa ruent; Formâ deletâ prorſus eorum
Aſtra cadent etenim de Cœlo cuncta revulſa.

Which in our Language are thus,

Then ſhall a burning Flood flow from on high,
And with its fiery Stream all things deſtroy:
Earth, Ocean, Lakes, Rivers, Fountains, Hell,
And Heav'n, the Lights in th' Firmament that dwell,
Shall loſe their beauteous Form, and darken'd all
Drop'd from their Places down from Heav'n ſhall fall.

So

Seneca de Consola. ad Mart. c. 26.

So *Seneca* the Philoſopher, and others of the *Stoicks* both thought and taught, *Sydera Syderibus incurrent, & omni flagrante materiâ uno Igne quicquid nunc ex diſpoſito lucet ardebit*, i. e. *The Stars ſhall make Inroads on one another, and the whole World being on Flame, whatſoever now ſhineth in comely and decent Order ſhall burn together in one Fire.*

Now that this mighty Conflagration ſhall be effected by the *Word*, or miraculous Command of *God*, as the whole World was created by it, is moſt certain: And that he will make uſe of natural Cauſes to that End, and, amongſt the reſt, chiefly of the *Sun*, is not unlikely: But whether that ſhall be ſo or no, I think we cannot with greater probability look for the πῦρ αἰώνιον, the Fire that is to continue to all Eternity, than in the Place where ſo great a Body of it is fixed, and

and where it hath remained immoveable ſo many Ages, even from the Foundation of the World.

I am not inſenſible that an Objection may here be raiſed againſt me, *viz.* that the *Sun* is a part of this viſible World, and by Conſequence as ſuch muſt be conſumed at the general Deſtruction. But to this I anſwer, that as a *Sun*, or a part of this World, it ſhall; for there will then be no farther need of the Light and Heat thereof, to refreſh and comfort thoſe Creatures, which *God* hath made, and which ſhall then be no more: But, ſince the Place appointed for the tormenting of the Damned muſt certainly be exempted from the general Deſtruction, as well as the Manſion of the Saints and bleſſed Angels; ſo why the *Sun* may not be that Place, as well as any other part of the Creation whatſoever, there can be no Reaſon ſhewn: If the foregoing Scheme be allowed, I think 'tis a good one, why it ſhould be, that it is

is ſuppoſed no leſs fixed and immoveable than that; in which reſpect it is equally diſpoſed, with that, to remain unto all Eternity.

I have laid the Reaſons drawn from the *Poſition* of the Body of the *Sun* together, under one Head; becauſe, as they receive Strength from, ſo they give Light to the premiſed Scheme of the viſible Creation, and do indeed mutually ſupport and illuſtrate each other. But,

4. ANOTHER Reaſon for the probability of this Opinion ſhall be drawn from the *Time* of the *Sun*'s Creation; and that we may apprehend the full force of this Argument, we muſt have recourſe to the *Fall* of *Lucifer* and his apoſtate Angels, who are acknowledged to have once poſſeſſed the heavenly Habitations, but for attempting the Moſt High, were thrown down into their infernal Priſon. Now it can hardly be ſuppoſed that

that *Hell* was created before the Devil and his Angels ſinned, both becauſe it was originally deſigned, or, as our Lord ſpeaketh, *prepared* for them, that is, for the Puniſhment of their Sin; and becauſe if ſuch a Thing were in Being before, it cannot well be imagined but that they muſt have ſome Knowledge of it, which Knowledge would ſurely have kept ſo acute and quick-ſighted Creatures as they were, from daring to incur the ſevere Puniſhment of ſuffering the Vengeance of eternal Fire.

No! it is more obvious and rational to think, that there was then none but the *Empyreum*, or angelical World created, which containing in it nothing but what was Bright, Glorious and Beatifick, they might think themſelves ſo ſecure of that State (there being then no other, and they knowing themſelves to be created Immortal or Eternal, *à parte poſt*, and therefore not capable of Annihi-

lation) as that *God* himſelf could not diſpoſſeſs them of it; and might from thence be induced to affect an Equality with him. But *God*, whoſe Purpoſes and whoſe Power they had not a full Comprehenſion of, (for how ſhould finite Creatures comprehend an infinite Creator?) to diſappoint their haughty and aſpiring Humour, to baffle and confound their vain Attempts, and to puniſh their Inſolence, at once layeth the amazing Scene of their Torment and his own Glory; and to ſhew the vaſt and eaſie Efficacy of his Omnipotence, ſpeaketh this beautiful Univerſe into Being, which we now ſo much contemplate and admire. The firſt part of which that was created, I ſuppoſe, to be the Body of the *Sun*; into which the Devil and his Angels were thrown down, that it might be at the ſame time an Inſtrument of Praiſe and Glory to *God*, of Torment and Puniſhment to them, and of great Good and Benefit to the whole new Creation.

THIS

THIS I take to be no ways disagreeable to *Moses* his History of the Creation, where we are informed, that the first thing which the divine *Fiat* produced, was *Light*; which, as Dr. *Nichols* telleth us, the *Rabbins* will have to be the *Sun*. I know not how fruitful their Invention may be; but I think it is indisputable that the *Sun* is the great Fountain of Light to this planetary World, the History of whose Creation *Moses* giveth us. And it remaineth a Difficulty insuperable to me, how *Light* (the Benefits of which both they, for whose sake *Moses* more immediately wrote, were, and all Mankind else are, obliged to praise God for) should be in this planetary World without the *Sun*. *Conference with a Theist, part* 1.

I know the same learned Person will not have actual *Light* to be then produced, but only a tendency to it; but how that cometh up to the Text, I must own it is not in me to discern;

for immediately after *Moſes* ſaith ex-
Gen. 1. 5. preſly, that *the Light he called Day;* where he giveth us as plain a Deſcription of *the Light* he meant as words can make. It was *the Light* which *God called Day,* that the Efficacy of the divine *Fiat* produced; and what *the Light* is which maketh, and indeed is, *the Day,* any ordinary Underſtanding may perceive: This therefore ſeemeth to be plain enough; but then the Difficulty will be, how to reconcile this with the Account of the fourth Day's
v. 16. Creation, where it is ſaid, that *God made two great Lights, the greater Light to rule the Day, and the leſſer Light to rule the Night, he made the Stars alſo.*

NOW to wind our ſelves out of this Labyrinth, the ſame learned Perſon hath given us an excellent Clue; for he hath told us, *that both the Latin word* Facere, *and the Original word* Gnaſah *(in our Tranſlation rendered to make) ſignifie not only a new Forma-*

Formation, but any new Uſe or outward Appearance of a thing. For the Proof and Illuſtration of this, I refer you to the Doctor in the forecited Place, and obſerve, that though the *Planets*, according to him, and the *Sun* too, according to me, (for we may conclude this certainly of one as well as the other) were formed before then; yet they are properly ſaid to be *made* the fourth Day, *Becauſe they were then appointed to be for Signs, and for Seaſons, for Days, and for Years.* That was the Uſe for which they were created, and which they were that Day, and not before put to: Times and Seaſons, Spring and Autumn, Summer and Winter, were then decreed. The Sun was ordered to beat over the oblique Path of the Zodiack, or rather, according to our Hypotheſis, the Earth was commanded to move in her Elleipſis in ſuch a manner as ſhould alternately advance to, and withdraw her Parts from immoderate Heat; that ſo having

ing ſpent her Strength in the Summers Productions, ſhe might have time to recruit with new Moiſture and other Qualities, and by the Fatneſs which drops from the Clouds be the better diſpoſed for another Harveſt.

NOR let any one think that this was ſo inconſiderable a part of the Creation, as that it ſhould not be thought to take up an whole Day: We know that in making a Clock, or any other piece of mechanical Workmanſhip of that Nature, it requireth not only Skill, but Time too to diſpoſe and ſet the Wheels and Movements in their proper Places and Order, that ſo they may anſwer the reſpective Ends and Functions they were framed for. And certainly the Harmony, and admirable Contrivance of the various Motions that are in the great Machine of this viſible World, do as much demonſtrate the Wiſdom and Power of *God*, as the Production of

of its Subſtance out of Nothing; and may as well be ſuppoſed to take up time in the doing of it, as any other Part or Operation in the Creation whatſoever.

THIS Difficulty therefore being over, I hope the *Time* that I have alotted for the Creation of the *Sun* will be allowed of, and then the Inference which I before made from it, if it be well conſidered, cannot be thought irrational.

5. THE laſt Argument I ſhall urge in favour of this Opinion ſhall be drawn from the ancient and almoſt univerſal *Idolatry of the Sun.* That the *Sun* was one of the firſt Idols Men paid their Worſhip to, we have great Reaſon to believe; ſince, as far as we have any account of Time, and the Tranſactions of the World, we ſtill meet with the Idolatry of it. We have it mentioned in the Book of *Job* (which is believed to be the firſt writ-

ten of any in the holy Bible) with this Remark upon it, that it is *an Iniquity to be punished by the Judges*, together with the Reason why it ought to be animadverted upon, *viz.* because *it is a Denial of the God that is above.*

Vide *Dr.* Patrick's *Paraphrase upon* Job.

Job. 31. 26.

Sammes Britannia, C. 9.

THE ingenious Mr. *Sammes* tells us, that in the *Phenician* Tongue *Moloch* signifieth *the King of the Gods*: Now *Molock* or *Molech* was nothing but the *Sun*, as is evident from the Scripture, where we are told, that the *Jews* (having, I suppose, learnt it from the *Canaanites*, as they from the *Syrians*) offered up human Sacrifices to it, making *their Children to pass through the Fire to Moloch*: Concerning which it is farther added, that *Josiah took away the Horses that the Kings of Judah had given to the Sun, i. e.* had dedicated to it, *and* likewise *burnt the Chariots of the Sun with Fire.*

2 Kings 23. 10.

v. 11.

THE

THE great Idol of the *Moabites Baal Peor* was (as is affirmed by learned Men) the *Sun*, under which Name a little modified or varied, it was worſhipped by divers other Nations, as Mr. *Sammes* affirmeth, *viz.* by the *Cretes* and *Lacedemonians*, by the *Tyrians* and *Aſſyrians*, by the *Gauls* and ancient *Britains*.

THAT the *Sun* was generally worſhipped in the oriental Parts of the old World is moſt certain, the mighty Empire of *Perſia* being entirely devoted to it: And it was ſo unanimouſly adored by the *Aſſyrians* and *Arabians*, that the God *Belatucadrus* is ſaid by that learned Antiquary to be derived from *Bel-Atur-Cadar*, which in the *Phenician* Tongue ſignifieth *Bel* of the black, ſwarthy or Sunburnt *Aſſyrians*. And he remarks farther out of *Macrobius*, that the *Aſſyrians* called the *Sun* CAD; the Interpretation of which Name is One or Only, which Attribute was given to the Loco prædict.

the *Sun*, becauſe, as the ſame Author reporteth, he was the greateſt and almoſt the only God, the reſt being accounted but his Aſſiſters or Coadjutors.

Saturnal. lib. 1. MACROBIUS (as alſo Dr. *Nichols* remarketh) ſpendeth ſeven whole Chapters in the firſt Book of his *Saturnalia*, to prove that *Apollo, Mars, Mercurius, Æſculapius, Salus, Hercules, Iſis, Serapis, Adonis, Atys, Oſyris, Horus, Nemeſis, Pan*, and even *Saturn* and *Jupiter* were nothing elſe but the *Sun*. As for the *Egyptians*, it is plain enough why they worſhipped the *Sun, viz.* becauſe to his Heat and kindly Influence they owed both the Birth and Growth of their beloved Garden Gods: *Nam ſine Solis igneo Calore, neque naſci quicquam neque augeri poteſt, cujus fotu concipiuntur, naſcuntur, ſuſtentantur omnia*, as *Lactantius* obſerveth: Which alſo he telleth us was the Reaſon why the Story of *Saturn*'s *Genitalia*

Lactantius, lib. I.

talia abſciſſa was by the *Stoicks* interpreted of the *Sun*. In a word, the *Sun* was ſo univerſally worſhip'd, that in *Julius Cæſar*'s time, ſome Nations that did not ſo much as know of the Herd of the other *Roman* Gods, yet paid their Adoration to that great Idol. For ſo he in his Commentaries telleth us of the *Germans*, *Deorum numero eos ſolos ducunt quos cernunt, & quorum opibus apertè juvantur. Solem, Vulcanum & Lunam, reliquos ne famâ quidem acceperunt. That they held thoſe only for Gods which they ſaw, and by whoſe Means they were plainly and manifeſtly aſſiſted,* viz. *the Sun, the Moon and Fire: As for the other Gods, they had not ſo much as heard of them.* Cæſar. Com. de Bello Gall. lib. 6.

BUT to the Purpoſe: It is a cloſe and excellent Obſervation of Dr. *Nichols*, that the Devil was much pleaſed with Serpent-Worſhip, and that he mightily delighted in it: And he bringeth ſome Inſtances out of approved Nichol's *Conf. with a Theiſt, part* 2.

Authors

Authors to ſhew that he, as it were, thereby gloried and triumphed in his unhappy Deception of our firſt Parent *Eve*, by or under the Form of a Serpent, exulting in that fatal Miſcarriage among the poor Idolaters.

AND had he not as great Reaſon, think we, to triumph over the wretched Folly of Mankind, in ſo univerſally impoſing on them the Idolatry of the *Sun*; whereby he made them not only to *deny the God* that is *above*, but in Oppoſition to him to aſſert and vindicate the Seat of his own Empire below: And, which was above all worthy of his Craft and Cunning, even to adore and worſhip the Place where he knew he ſhould hereafter puniſh and torment them for ever?

CHAP. VIII.

Objections from Atheiſm and Philoſophy anſwered.

HAVING produced ſome Reaſons for the probability of my Aſſertion, it may be proper in the next place to remove the Objections, which I apprehend will be made againſt it: For it cannot be imagined that a Propoſition of this Nature and Conſequence ſhould be ſtarted in ſo late and curious an Age of the World as this is, and not meet with Oppoſition. The Subject of it is that which concerneth every Man, and it becometh thoſe who are capable of judging, to conſider whether or no it may be true: And the great Variety there is in the Underſtandings and Tempers of Men, will, no doubt, cauſe ſome to think well, others the contrary of it. Thoſe Arguments that ſeem rational to me may

may have little Weight with another Perſon; and as I condemn no Man for diſagreeing with me, ſo I know not why any one ſhould be angry with me for yielding my Aſſent to that which he may poſſibly diſallow. The holy Scriptures, as I have before ſhewn, are ſilent, or at leaſt have not poſitively determined in the Matter under Debate, and our Church hath no ways interpoſed her Authority: And if ſome particular Men, and thoſe chiefly of the *Romiſh* Communion, have been zealous for the Opinion of *Hell*'s being placed in the Earth, yet ſince their Poſition ſeemeth to me not to be rightly grounded, I hope I may, without Offence, have the Liberty to diſſent from them. That Aſſertion is not ſo eſtabliſhed, even amongſt themſelves, as to obtain univerſal Aſſent; many of their learned Men are otherwiſe perſuaded: * *Thomas Aquinas*, although

* Aquin. Sum. Theol. Suppl. tertiæ partis. Artic. utrum ignis Inferni ſit ſub Terrâ.

he

he would be thought not to gainſay it, yet at the ſame Time ſhewed himſelf ſufficiently diſſatisfied about it; and as to the *Place* of *Hell*, where it is ſituate, owned himſelf at a Loſs. And not only ſo, but ſaid, He thought no Man in this World would be ever able to tell where it is, excepting by expreſs Revelation from the Spirit of *God.*

FAR be it from me to pretend to any thing like that, nor do I directly define where it is, I only put in my Conjecture, or give my Opinion; and yet in the ſame Place where *Aquinas* ſaith this, he telleth us that *Pythagoras* placed the ſeat of Puniſhment in the Sphere of Fire, and that he alſo placed that in the middle, not of the Earth, but of the Univerſe, or whole World, and for this he quoteth *Ariſtotle de Cælo.* Indeed *Ariſtotle* telleth us there, not of *Pythagoras* himſelf, but of certain *Pythagorick*, or *Italian Philoſophers* that placed the Sphere of Fire

Ariſt. de Cœlo l. 2.

Fire there, and that they also called it *Jupiter*'s Prison, Οἱ Διὸς φυλακὴν ὀνομάζουσιν τὸ τ'αὐτὴν ἔχον τὴν χώραν πῦρ.

So fair an Hint as this might, methinks, have given some free Philosophizing Christian, an occasion to take this Matter into his Consideration, especially since that antiquated and outdated Philosophy hath once more lifted up its Head and is not ashamed to shew its Face.

BUT that I may observe, in this part of my Discourse, something of Method, I shall defend my self against the Arrows that are levell'd at me, out of the Quivers of *Atheism*, *Philosophy* and *Scripture*: And as to the

FIRST of these, it is possible I may be blamed for advancing this Proposition, in that thereby I may seem to have given too great an Handle to *Atheists*, which now the World is too full of, who perhaps may say, that you

Utopian

Utopian Divines, in your romantick Deſcriptions of the other World, cannot tell where to place your *Hell*, into which yet you have the Charity to condemn us: Some of you are for having it near the Center of the Earth, others of you ſuppoſe the whole Earth, and all that which is to be the Matter of the general Conflagration at the laſt Day, to be the Fire in which thoſe whom you are pleaſed to call wicked Men ſhall ſuffer everlaſting Torments; and now forſooth ſteps forth one that will have the Body of the *Sun* to ſcorch us eternally.

BUT, if it be a good Argument againſt the Infallibility of the *Romiſh* Church, (and it is your own) that they themſelves know not where to place it, ſome affirming it to be in the Pope alone, others in a general Council, and a third Party in both theſe united: Why is it not a good Argument againſt your *Hell*, that you your ſelves know not where to place it,

whether in the Body of the *Sun*, the Center of the Earth, or on the Surface of it?

To this I anſwer, that admit the Caſes between the ſeveral Claims to Infallibility, and the ſeveral Places in which it is ſaid *Hell* may be, were parallel, as it will appear preſently they are not; yet the Inference from thence drawn doth not much affect me. Indeed if all the Defenders of the Doctrine of an *Hell* had, before now, unanimouſly agreed concerning the Nature and Place of it; then to have introduced into the World a novel Opinion would have been to break the Ice, and to make Way for a various, and, according to this Objection, an uncertain diverſity to have enter'd. But ſince there is and hath been a diverſity of Opinions, and no one hath been ſo ſettled, as to pretend to univerſal Reception, it will not much increaſe the uncertainty of the Matter

(if

(if it were ſo) that one more be added to the reſt.

BUT if this ſuffice not, I anſwer more directly, that the different Opinions of Men, concerning the *Modus* or *Ubi* of a thing, doth not take away the Truth and Certainty of the Thing itſelf, except they can invalidate not only the ſeveral Pleas made to it, but likewiſe all other Arguments or Reaſons upon which the thing itſelf is founded. If a Doctrine be eſtabliſhed on any confeſt Principle, it matters not how many, or how wrong the Claims be that are made to it. To give an Inſtance or two of this.

SOME affirm, that the Body of *Chriſt* is preſent in the holy Sacrament of the Lord's Supper by way of *Tranſubſtantiation*, others by way of *Conſubſtantiation*, others *figuratively* only, and others *really* but *ſacramentally*; but however theſe differ concerning the Manner of its Preſence, yet

all agree, that it is preſent, becauſe it is expreſly affirmed to be ſo by *Chriſt*, whoſe Word is the Standard, and ultimate Reſolution of all their Faith. Thus many, nay, almoſt infinite Parties have, and do put in their Claims to the Chriſtian Religion; but will we from thence conclude that there neither is nor hath been ſuch a thing at all? when that is evident from plain Matter of Fact at preſent, and from undeniable Hiſtory of times paſt. In like manner it is diſputed amongſt Philoſophers, whether the *Sun* or the *Earth* be placed in the Center of this viſible World, and ſome will have this, ſome that to be fixed there; but certainly it would be a ſtrange Inference from hence, that there is no Center at all, when that is demonſtrable from the Nature of a Sphere, the Figure of which the Machine of this World is ſuppoſed almoſt on all Hands to reſemble. Thus, though it is not, and indeed cannot be abſolutely determined by us, whilſt we are in this Life,

where

where *Hell* is placed; but that ſome will imagine it to be in one, and others in another part of the World, yet ſince it hath been made evident before from allowed Principles, that there muſt be an *Hell*, the difference of Opinions, as to the Place of it, is really no Argument againſt it, any more than it is in the Caſes but now mentioned, and forty more that might be named.

IF it be asked, How then comes this Argument to be urged againſt the Infallibility of the *Romiſh* Church, ſince, according to me, there may be ſuch a Thing, notwithſtanding the various Opinions they entertain about it? I anſwer, that we do not bring this againſt them as an Argument primarily, and of itſelf concluſive, farther than we can diſprove each one of their Claims to it: If we could evade all and every of their Pleas but one, and knew not what to ſay to that, they were ſafe enough, notwithſtanding

they had never ſo many, and ſuch falſe Pretences to it. But the miſchief of it is, we have confuted them ſeverally and jointly too, and proved that the Principle itſelf is not to be defended, much leſs the particular Ways by which they have endeavoured to maintain it.

BESIDES, there is a great difference in the Subjects of theſe two Debates, the one of them is about a Matter preſent and demonſtrable, which by Conſequence admits of, and therefore requireth plain and certain Probation; ſo that it is pertinent enough to object againſt them that pretend to ſuch a thing, that they cannot agree about it, becauſe if they had it, it would prove itſelf; and they could not but agree in the Demonſtration of it: Whereas the other, *viz.* the Subject of this Debate is concerning an Object future and inviſible (for though the Body of the *Sun*, as ſuch, is preſent and viſible, yet as it poſſibly is

and

and ſhall be the *Tartarus*, it is by no means ſuch) and therefore as to the Place of it far from demonſtrable; ſo that though the Mediums offered for the Solution of it are not Dogmatical, but only Problematical and Logical, yet ſince they are the beſt the Nature of the Subject will bear, they are to be allowed of till they have received ſufficient Confutation.

HOWEVER then, it may perplex and puzzle the Cauſe of Infallibility, that there are ſo many, and ſuch warm Diſputes about it, amongſt the Pretenders to it; becauſe, without clear and evident Proofs for it, they are nothing elſe but ſo many Demonſtrations againſt it: Yet every new Opinion touching the *Place* of *Hell*, that hath but a probability on its ſide, is ſo far from giving Atheiſts Advantage againſt, or letting them looſe from the Doctrine of it, that it tieth them cloſer to it; and they can never to any Purpoſe conclude againſt it, till they

have proved each way of its Solution (and by Conſequence this among the reſt) to be irrational.

IT is, I confeſs, the peculiar Humour and Infelicity of this, to be Sceptical beyond the Examples of foregoing Ages, and the Men of it are very apt to ſcoff at that which they have not ſome experimental or rational Account of; hence it is that they endeavour to fix all abſurd and contradictory Conſequences they can think of, upon the Articles of our Faith, and amongſt the reſt, this of an everlaſting *Hell* hath been not the leaſt ridiculed by them. But certainly if it be once made plain to their Reaſon, that there is a place of true corporeal Fire in the World, ſufficient to anſwer the Account that is given of *Hell* in the holy Scriptures, and that it hath continued ever ſince the Creation of the Univerſe: They will, I hope, at leaſt leave off imputing an Impoſſibility to it, and, if they have any Ingenuity

will

will acknowledge, that what hath ſtood for ſo many, may poſſibly remain unto eternal Ages; ſo that this Propoſition is ſo far from enlarging the handle theſe Gentlemen have hold of, that it hath rather pared it and taken it ſhorter, by ſetting them a Task which they will not perhaps ſo eaſily perform, as at firſt ſight they may promiſe themſelves to do.

1. IT may be objected againſt me, that there are ſome things in Philoſophy I may ſeem to have paſſed over too ſlightly, which yet deſerve more particular Conſideration; for inſtance, Firſt, May it not be demanded, whether it be not precarious to reduce the central Fire to the Nature of our culinary Fire, that ſo it may need a continually renewed Nitro-ſulphureous *Pabulum?* For the Aſſertors of central Fire may ſay, it is of the ſame Nature with the ſolar, being an abſorpt *Sun*, and whatever way may be found for the

the maintaining of the one, will ſerve alſo for the other. Now if there were the ſame Evidence for the central Fire that there is for the ſolar, this Objection would have weight with it; but ſince the central Fire is a mere Creature of the Brain, and ſtandeth upon no ſure Foundation, either of Senſe or Demonſtration as the ſolar doth, there is no Reaſon I ſhould admit the Conſequence. Beſides, if we conſider, we may perceive a manifeſt difference between them. The Influence and Operation of the *Sun*'s Fire ſheweth plainly enough that it hath an open Sphere to act in, and therefore though we cannot demonſtrate how, or in what manner the vaſt Body of it is maintained; yet have we reaſon to think that it is not, in this reſpect, of any other Nature than our common Fire: For we experience the very ſame Effects of the one, as we do of the other; which is a good Argument that the Nature of the Cauſe is the

ſame

ſame too. * But the ſuppoſed central Fire is, by the very Hypotheſis incruſtated, *i. e.* incloſed or ſhut up with a circum-ambient Solid, which muſt both preclude any nitrous *Pabulum* from without, and alſo obſtruct the force of thoſe Operations from within that are conſequential to its very Being. So then, till we have ſome Demonſtration of another Species of Fire different from our material culinary Fire, in this eſſential Property of it, beſides the ſolar, which is manifeſtly not ſo, we cannot, as I before urged, ſuppoſe a Fire of any magnitude to continue near or about the Center of the Earth.

2. IT may be objected to my Argument againſt the inſufficiency of the central Fire to contain the Damned,

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* *Dr.* Burnet's *Theory of the Earth, l. 3. c. 6. This central Fire muſt be incloſed in a Shell of great Strength and Firmneſs; for being of itſelf the lighteſt and moſt active of all Bodies, it would not be detain'd in that loweſt Priſon without a ſtrong Guard upon it.*

from

from the numbers of lapſed Angels, that except the Philoſophy of Spirits were better ſettled it may not conclude: If they are fixed to Vehicles they may require a larger ſpace, if not, and Spirits admit penetration of Dimenſions, they may take up room little enough. To this I return, that if it were an abſolute Neceſſity laid on us from Revelation to believe the *Hell* to be in the Body of the Earth, we muſt then account for it this way, *viz.* by Spirits admitting penetration of Dimenſions, there being no other left whereby we can poſſibly ſuppoſe the infinite Numbers of Devils and damned Spirits to be contained in it. Or, if we had any ſuch Deſcription of Spirits in the holy Scriptures, then it would be to no purpoſe to ſeek for a larger Place elſewhere, than in the Earth, becauſe that would then be abundantly ſufficient for it: But ſince neither of theſe is plainly revealed, we are at Liberty to Philoſophize upon them. And, as to the latter, the Philoſophy

loſophy of Spirits, I affirm, it will be extreme difficult to conclude concerning their Nature in this reſpect, and eſpecially to determine poſitively, that it muſt conſiſt in admitting penetration of Dimenſions, becauſe 'tis contrary to that of Bodies ſo to do. There are ſome Things that confeſſedly agree with the Nature of Bodies and Spirits too, (I mean here created Spirits:) And therefore we cannot infer a Contrariety between them in all reſpects. Time and Place, for Inſtance, are acknowledged on all hands to be common to them both: That the firſt of theſe is, the very Notion of their Creation witneſſeth, and that the latter properly doth affect them, is confeſſed even by thoſe who affirm, that they admit penetration of Dimenſions. Dr. *More*, the great Aſſertor of this, ſuppoſeth a local *Hell*. And if there be one, I muſt ſay, it is inconceiveable to me how that Place ſhould be occupied by Spirits, if they are not fixed to ſome Vehicles or other. If this

this be not ſuppos'd, we may as well, I think, crowd all the Devils together into a Baker's Oven, as imagine that *God* prepared, *i. e.* made an *Hell* on purpoſe for their Priſon, and for the Seat of their Puniſhment.

BUT if this do not ſatisfie, I deſire it may be obſerved, that the infinite Numbers of Devils was but part of my Argument; there was added to it that of Men too, whoſe Spirits, we are aſſured, are fixed to Vehicles, and that thoſe Vehicles alſo ſhall receive the ſame Sentence, and undergo the ſame Fate with their Spirits; for *all Men ſhall riſe again with their Bodies, and ſhall give an Account for their own Works; and they that have done Good ſhall go into Life everlaſting, and they that have done Evil into everlaſting Fire.*

LASTLY, This Objection doth not in the leaſt invalidate my Propoſition; on the contrary, it aſſiſts and con-

confirms it ; for however the unſettledneſs of the Philoſophy of Spirits in this particular, *viz.* whether they are fixed to Vehicles, or admit penetration of Dimenſions, may affect the Hypotheſis of *Hell*'s being in the Earth, becauſe, if the firſt of them be true, that is thereby rendered altogether incredible ; yet is the Suppoſition, that the Body of the *Sun* is the local *Hell*, not concerned at all with them, becauſe that may conſiſt with either, there being abundantly more Space there than can be imagined to be taken up by the Bodies of Men only: So that the latter muſt be allowed to be the ſurer and more rational Hypotheſis of the two in this reſpect, which is all I am concerned in, and the chief thing that Argument was brought to prove.

3. ONCE more it may be objected, that we are not ſufficiently aſſured even of the Nature of the *Sun*'s Body it ſelf, that it is of a fiery and burning

ing Subſtance ; for * *Ariſtotle* telleth us, that in all ſimple Bodies, ſuch as are the Heavens, the parts are of the ſame Nature with the whole ; and by Conſequence the Subſtance of the *Sun* and Stars is not igneous but ethereal: And that the Motion of the Orbs is the cauſe of that hot and fiery Quality in the Air, which ſeemeth to proceed from the *Sun* and Stars themſelves. And for the proof of this he inſtanceth in an Arrow headed with Lead, which by the Swiftneſs of its Motion through the Air will be heated ſo as to melt the Lead it is pointed with: From whence he inferreth, that if Wood and Iron and Lead by mere Motion will take Fire, then much more will the Air, which is nearer to the Nature of Fire than they are, be apt ſo to do.

* Ariſtot. de Cœlo, l. 2. c. 7.

Now

Now though this hath ſome little Appearance of Truth with it, when taken entire and all together, yet if we conſider it apart, it will be found to be weak, and altogether unbecoming a Philoſopher to affirm: For though in Bodies, which are purely ſimple and unmixed, the parts muſt be of the ſame Nature with the whole; yet who ſees not that the Heavens, as they contain in them all thoſe vaſt and glorious Luminaries that entertain and delight the Eye, are not of ſuch a ſimple uncompounded Eſſence? The *Sun* and the fixed Stars are poſſibly of the ſame Nature, but it is agreed on all hands, that the Planets are of a different Conſtitution. The *Sun* and each fixed Star, as it is thought, ſhine with their own Light; but the Planets are opake, dark Bodies, that borrow all their Light from his Beams, and ſhine only as they reflect them to us. They are of the ſame Nature with this our Earth, which is rightly judged to be one of them, and to be as beneficial

by retorting the Sun's Light to them, as they are by remitting the ſame to us; and therefore we may as well conclude, that the Rain, Snow, Hail, Lightning, and the like, are of the ſame Nature with the Air, whilſt they are lodged there, as that all the Bodies contained in the vaſt Regions of the Sky are of one pure ethereal Subſtance.

NEITHER is the Motion of the heavenly Sphere (ſhould we ſuppoſe it to move) the Cauſe of that Heat we obſerve in the Air; for then we ſhould experience it the ſame at all Times, ſince, according to the Hypotheſis, the Heavens move round at all Times with an equal Swiftneſs of Motion; but that the Heat is not always the ſame is evident, and was confeſſed by *Ariſtotle* himſelf, when he told us, that it is neceſſary the Air which is under the Body of the heavenly Sphere ſhould, by its Motion, be heated, and moſt of all under that part of it where the

Loco prædict.

the *Sun* is fixed; for when that riſeth and draweth near to us, ſo as to be over us, then the Heat is the greateſt. Now that thus it is, is ſo plain that he could not deny it; but why it ſhould be thus, if what he aſſerteth be true, that the *Sun* is of the ſame Nature with the reſt of the heavenly Orb, he giveth no manner of Reaſon, nor indeed can there be any given for it. He did well therefore not to go about to prove or explain it; for he might far better rely on the Authority of his *Ipſe dixit*, than offer at Arguments for his Aſſertion, which would, he knew, be apt to betray the Weakneſs of the One, and by Conſequence the Inſufficiency of the other.

HIS Commentator, *Havenreuter*, endeavoureth to clear and ſtrengthen his Opinion; but in vain. For having owned, that he there ſuppoſeth one only Cauſe of Heat in the Air, *viz.* Motion, yet that he might make him agree with other Philoſophers, who,

he ſaith, ſuppoſe three, he will have it to be the Motion of ſome certain particular Body, containing in it the other two, *viz.* Light, and a peculiar innate Virtue or Power to produce that Heat: To which laſt Cauſe, the Virtue, Power or Influence of the Sun's Body, he telleth us, *Julius Cæſar Scaliger* attributeth ſo much as to affirm, that if the *Sun* moved not at all, it would heat the Air, not leſs, but more than by its Motion it now doth.

Exercitatione 74. c. 2. contra Cardanum.

BUT this is, I think, plainly to give up *Ariſtotle*'s Notion, and not to defend or explain it. For if the Heat proceed from the Virtue or Influence of this certain particular Body, then this, and not the Motion of the whole Sphere, is the Cauſe of it. But how this is the Cauſe of Heat more than any other Part of the Sphere, if it be of the ſame Nature with the reſt, is that which was to be made out, and remaineth unreſolved ſtill.

WHAT

WHAT he aimeth at, towards the Close of that Chapter, hath some little shew of an Argument with it, but no great Weight. His Words are these, *Hîc autem quæritur quomodò hunc Effectum producant, siquidem qualitate nullâ patibili Stellæ sunt præditæ? Respondendum est, Calorem excitari in ipso Aere a Sole, non quòd Radii Solis actu sint calidi, sed quia vehementer sunt luminosi, & propterea si referuntur, & refranguntur Aerem attenuant, atque illum attenuatum igneum, atque calidum efficiunt*, i. e. *If it be here demanded, how the Stars produce this Effect, since they are not supposed to be endued with any sensible Quality? We answer, that the Heat is produced in the Air itself by the Sun, not because its Beams are actually hot, but because they are very luminous, and therefore, if they are returned, and refracted, they whet and sharpen the Air, and so render it fiery and hot.* But now, that

the Rays of the Sun cauſe Heat and Fire in the Air, becauſe they are luminous, is juſt as true and ſignificant, as that Flame is bright and luminous, becauſe it is hot. There is altogether as much Conſequence and Illuſtration in the one of theſe, as in the other. There is, indeed, ſomething in the laſt Clauſe, the whetting and ſharpening of the Air by its Refraction, which, for ought I know to the contrary, may be the Cauſe of the Heat and Fire in it. But then the Queſtion is, whether this doth not proceed from the burning Nature of the *Sun*'s Body; which, we may well think, it doth, ſince this ſeemeth, as probably, to be the very Way whereby our common culinary Fire communicateth itſelf to Bodies, that at a Diſtance, or through ſome aery Space, are apt to catch at and receive its Property.

I know but of one Argument more, ſupporting *Ariſtotle*'s Opinion againſt mine, that is worth taking notice of, *viz.*

viz. That the Air on the Tops of the higheſt Mountains is very cold, ſo that the Snow continueth there moſt part of the Summer, when yet it is very hot in the Valleys. But this, I think, is too light to overthrow ſo ſure and eſtabliſhed a Truth: And there are good Reaſons to be given for this, without deſtroying the fiery Nature of the *Sun*. For, may not the Cold on the Tops of Mountains be accounted for by the briskneſs of the Air, which hath a more free and open Paſſage there than it can have in the pent and coop'd up Valleys? We know, in ſome Countries that are exceeding hot in themſelves, the cool Breezes do ſo alloy the ſultry Quality of the Climate, that, though without them, they would hardly be habitable, yet are they not only tolerable, but pleaſant enough to them that are refreſhed by them. And we may experience the like daily in our culinary Fire, that when a Room is well warmed with a good Fire, if there happen

to be a Door on each ſide, one over againſt the other, and they are left open, the Air ſhall be much cooler in the intermediate Space, than in that Part of the Room which is fartheſt off from the Fire.

BUT if the Air on the Mountains Top be ſuppoſed ſtill and quiet, and as to the Motion of it ſcarce perceptible, yet is it at leaſt more rare and ſubtile there than in the Valleys, and therefore not ſo qualified to retain the hot and fiery Particles as the other. We may experience ſomething analogous to this, by ſetting on two large Iron Pots over a Fire, filling one with Liquor, and putting nothing into the other. Now though the Fire under both is the ſame, and that which is empty ſhall be ſooner hot, and as to it ſelf, in a greater Degree than the other which is full; yet when once the Water is boiling hot, that ſhall not only retain the Heat longer than the other, but the Liquor ſhall be more ſenſibly ſcalding

ding in that than the Air is in the other. Now, in the Vallies the Air is thicker, and approacheth nearer to the Nature of an humid than on the Mountains; and when once it is heated through with the Sun's Beams, will both retain the Heat better, and more ſenſibly affect us. And this is the Reaſon why a Garment, or any other thing of a ſuitable Subſtance or Compoſition, laid in the *Sun*, or before a Fire, ſhall, after ſome time, be plainly warmer than the adjacent Air, *viz.* becauſe it hath a greater Aptitude to receive and lodge the fiery Matter that maketh its way into it. Beſides, when the Surface of the Earth is warmed by the *Sun*, the Air next it muſt partake of its Heat by way of Reflection, which may be another Cauſe of the Intenſeneſs of it. Thus the middle Region of the Air is held by natural Philoſophers to be colder than the lower; not that the ſuppoſed Element

of

of Fire, and Body of the *Sun* have no Operation at all upon that; but becauſe its Rays are reflected and doubled in this. And I doubt not but our experimental Philoſophers, if they would ſet themſelves to work, would eaſily find out Inſtances enough of the Operation of our culinary Fire, in all reſpects analogous to this. For when I plainly ſee that, which by its Nature is diſpoſed to be melted by the Fire, to be melted alſo by the *Sun*, and that which is hardened by the one, to be hardened alſo by the other; I cannot think they are of different Natures and Conſtitutions, which do ſo exactly produce the very ſame Effects.

BUT, that I may not ſeem to ſtand only on my own Bottom, I ſhall here ſet down the Sentiments of two curious and excellent Philoſophers of this preſent Age, who have directly concluded concerning the Sun's fiery and burning Nature, as I have now done.

The

THE one is Dr. *Nichols*, who, in his Account of the Poſſibility of the Moſaical Creation, having laid down this, That the *Chaos* extended to the fartheſt Limits of the *Magnus Orbis*, or (as he was pleaſed to call it) that Circle which *Saturn* deſcribeth about the *Sun*; ſuppoſeth it in the firſt place to be drained of all its terreous and opake Matter; and then again to be refined by drawing off all its aqueous uninflammable Matter: But beſides theſe, ſaith he, in all natural Bodies we find an unctious inflammable Matter, which did remain ſtill diffuſed throughout the whole *Expanſum*, which, upon the Command of the divine *Word*, ſubſided to the central Point of the whole *Magnus Orbis:* All which vaſt Quantity of unctious Matter, being compacted together into one Globe, broke out that, *viz.* the fourth Day, into the SOLAR FLAME. *Conference with a Theiſt, Part* 1.

I am not here concerned in the Doctor's Hypotheſis, either as to the *Modus*,

dus, or *Time* of its Formation: I only bring this to shew his Sense of the Nature of it, which he hath declared to be *igneous* in Terms as plain as can possibly be expressed.

Hugenius Cosmotheoros, lib. 2.

THE other Authority I shall name is that of *Hugenius*. And that he supposeth the Body of the *Sun*, to be of the same, or the like Nature with our Fire, for Heat as well as Light, is evident from the whole Scope of the Second Book of his *Cosmotheoros:* Wherein setting down his Conjectures concerning the Cœlestial Earths, or Planetary Worlds, he suiteth both their Ornaments and their Inhabitants to their several Distances from the *Sun*, which he maketh the commou Fountain both of Heat and Light to them all. It may not perhaps be unacceptable to the curious, inquisitive Reader, to relate, in brief, what he imagineth peculiar to the Site or Position of each Planet, with regard to this.

MERCURY

MERCURY he ſuppoſeth to be thrice as near to the *Sun* as our *Earth* is: "From whence it followeth, that the "*Sun* appeareth to them in its Diame- "ter thrice as big as we take it to be, "and ſo both its Light and Heat is "nine times more to them than it is "to us: Which, by Conſequence, "would be altogether intolerable to "us, and would perfectly burn up the "ſcorched Herbs and Graſs, were "they in all reſpects the ſame with "them as they are with us: And yet "(ſaith he) this hindereth not, but "that the Creatures, living in that "Planetary Region, may be ſo or- "dered, that they may find their de- "ſired and wiſhed for Temperature "in that vaſt Heat, and their Herbs "may be of that Nature as to en- "dure, nay, require the Force of it. "Nor is it to be wondered at, if thoſe "Mercurialiſts admire how we can "bear our Cold, or can have any En- "joyment of that little Light we "have, ſince we are removed ſo much

"farther

" farther from the Sun than they are.

" TO the Inhabitants of the Planet " *Venus*, he ſaith, the *Sun* appeareth " larger than it doth to us by a Di- " ameter and half, and in its Orb, ra- " ther more than double; by which " he muſt afford them twice as much " Heat and Light as he doth to us. " And therefore that Planet cometh " ſo much the nearer to our Tempe- " rament.

" BUT the Light and Heat of the *Sun* " to them that dwell in *Mars* is dou- " bly or trebly leſs than it is to us, " and yet, as we believe, not in the " leaſt to their Inconvenience or Loſs. " And the *Sun* being looked upon " from *Jupiter* hath its Diameter five " times leſs than with us; and accor- " dingly there the twenty fifth Part " of that Light and Heat which we " have is perceived by them; and *Sa-* " *turn* hath but the hundredth Part " of that Light and Heat which we

" have

" have from the *Sun*; and therefore " the Light and Heat muſt be very " ſmall to the Inhabitants of thoſe " two Planets, if we were to judge of " it by our preſent Apprehenſion of " things: But without doubt to the " Dwellers there it is ſuch, as they " have no cauſe to complain of it.

AND when he cometh to write directly of the *Sun*'s Body, he ſaith; " There are ſome to whom it ſeem- " eth not improbable that there are " Animals alſo and Dwellers there; " but what Reaſon they have to think " ſo, I know not: For it doth not " certainly appear whether the Mat- " ter of that vaſt Globe be hard or " liquid; though from the Nature of " Light it be moſt likely to be liquid. " And then, after ſome curious Obſervations concerning a ſuppoſed Inequality in its Circumference, and the *Maculæ* that appear in it, with the brighter Spots that ſome profeſs to have obſerved, he cometh to this Concluſion,

cluſion, *Summum quidèm in Sole Ca-*
" *lorem Fervoremque eſſe certò cre-*
" *dendum eſt; in quo nihil omninò noſ-*
" *trorum Corporum ſimile vivere poſſit*
" *aut momento ſupereſſe*, i. e. We are
" undoubtedly to believe, that there
" is the greateſt Heat and Burning
" in the *Sun*; in which nothing like
" our Bodies can live, or ſubſiſt ſo
" much as one Moment. And there-
" fore, as he goes on, we are to con-
" ceive in our Minds ſome other
" kind of living Creatures quite diffe-
" rent from the Nature of all thoſe
" that we have either ſeen or thought
" of; which is almoſt the ſame thing
" as if we ſhould ſay, there is no
" room left for our Conjecture here.
" And then he addeth; *Eſt quidèm*
" *tam præſtans, tantæque Molis Cor-*
" *pus, haud dubiè, maximâ Ratione,*
" *ac propter inſignem aliquem Uſum*
" *creatum.* Without all doubt a Body
" ſo excellent, and of ſo vaſt a Bulk,
" muſt be created with the greateſt
" Reaſon, and for ſome extraordinary

" Uſe

" Uſe and End: So writeth that great and eminent Philoſopher.

AND truly when I conſider with how acute and perſpicacious an Eye he hath viewed the ſeveral Parts of this viſible World; and that amongſt the many probable Conjectures he hath made upon them, there is none, no not the leaſt Mention of any Place therein anſwerable to the Deſcription we have of *Hell* in the Holy Scriptures, excepting the Body of the *Sun*, which, according to his Opinion, exactly ſuiteth with it, this being both a great and very extraordinary Uſe, for which it might be created; and the ſuppoſed Dwellers there, being alſo of a quite different Conſtitution and Make from thoſe of this World; I ſay, when I conſider this, I am the rather inclined to believe that this may be the *Hell*, becauſe in the whole viſible World there is no other Place that looks like it.

I am not inſenſible that a Difficulty or two may here ariſe from the noble *Idea* he hath formed of the ſtupendous Works of *God, viz.* That the fixed Stars are of the ſame Nature with the *Sun*; and that the *Sun* is one of them. That they are likewiſe placed in the Centers of ſo many *Vortices*, and are attended upon by the like planetary Worlds that the *Sun* is. From whence, in prejudice to my Aſſertion, one or both of theſe two things may ſeem to follow, *viz.* That the *Sun* may not be placed in the Center of the Univerſe; for he being looked upon from the Earths that move round, each Star muſt appear to them as one of the fixed Stars doth now to us; or, that there muſt be ſo many *Hells* as there are fixed Stars.

NOW theſe I call Difficulties rather than Objections, becauſe they are founded on a mere Conjecture which may be falſe as well as true; and if it be true, neither of the Inferences doth nece-

neceſſary follow. What is, or is tranſacted in another *Vortex*, as without expreſs Revelation from *God*, it is impoſſible for us to know, ſo is it nothing at all of our Concern. We have received an Account of the Creation, and of its Parts, ſo far forth as our Salvation dependeth upon it, in the Book of *God*; where we are told not only of this our Earth, which we ſee and whereon we live, but of an *Heaven* and an *Hell* too; of an *Heaven above*, and of an *Hell beneath*; of an *Heaven into which the Son of God aſcended*, and of an *Hell into which the old Serpent the Devil was caſt down*. In a word, of an *Heaven* that is *above the Stars of God*, and of a *nethermoſt Hell*. Now ſuch being the Account that we have received of theſe things from *God* himſelf, we muſt take Care that our Philoſophical Conjectures do not contradict it, but that they be at leaſt conſiſtent with it. That therefore there are ſo many ſeveral *Vortices*, in every reſpect the ſame with this of

ours, we are not to determine. But this we may be ſure of, that if there are ſo many Worlds as that Philoſopher ſuppoſeth, they muſt be conſiſtent with the Truth of *God* revealed to us in the holy Scriptures; which ſpeaking but of one *Heaven*, where is the Throne of *God*, and one *Hell* created for the *Devil* and his Angels, we muſt beware how we directly conclude upon any more.

I anſwer then to the firſt of the objected Difficulties, that if all theſe * *Vortices* are allowed of, yet why may not this of ours be placed in the middle as well as any other? That the uni-

* D. Greg. Aſtron, l. 1. Propoſ. 65. Commune Centrum gravitatis Solis omniumque Planetarum & Cometarum quieſcit: Quod proinde pro Centro Syſtematis Solaris, ipſiuſque adeo Mundi habendum eſt — Porrò ſi univerſæ Corporum omnium Compagi (ſive Mundo) Figura competat, Limiteſque ſtatuantur; aliud nullum Syſtema potiori jure ejus Meditullium vendicat, quam Solare noſtrum aliudque igitur nullum Centrum, quam ſupra definitum, Mundo convenit.

verſal

verſal Creation is of an orbicular Form may well be imagined; ſince, as far as any of it appeareth, either to our Senſe or Reaſon, no other can be diſcerned or apprehended by us. Now though the *Vortices* are never ſo numerous, and the Worlds in them never ſo many, yet they muſt be limited ſomewhere; and where they terminate, there we ſuppoſe the *Empyreum* to begin. It mattereth not how many the *Vortices* are, or how large the Spaces be, if this be placed the fartheſt off from that *Heaven*, which is the Throne of *God*, and where *Chriſt* ſitteth at the right Hand of his Father; and why it may not there, doth not the leaſt Reaſon appear. So that they, to whom it may ſeem rational to entertain this auguſt Idea of the Univerſe in their Minds, may ſuppoſe theſe *Vortices* with ſafety enough to their Faith; nay, they may thereby improve the Notion of the Devils and wicked Mens Excluſion and Baniſhment from *God*'s Preſence, between

which and whom there are ſo many Worlds, ſuch immenſe and indefinite Spaces as bereave them of all hopes of the leaſt Glimpſe of the glorious and beatifick Viſion of *God*.

To the other Difficulty I anſwer thus; ſuppoſe there be ſo many *Vortices* as there are fixed Stars, each Star being placed in the Center of its *Vortex*, and that they are likewiſe incircled with planetary Earths as our *Sun* is; yet it doth not neceſſarily follow, that thoſe Stars ſhould be appointed as ſo many Places of Puniſhment for Offenders, although we ſuppoſe this of our *Vortex* to be, becauſe we are not aſſured that their Inhabitants (if we grant them to partake of the ſame rational and ſpiritual Nature that we do) have ſinned, and fallen ſhort of the Glory of *God*, as we have done. They may (as I but now argued) be removed farther off from that fiery Dungeon into which *God* caſt down the old Serpent; and the extent

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of this *Vortex* * may be the fartheſt Limits of his reach, to which he may be confined, and beyond which the Chain, wherewith he is fettered, may not permit him to paſs. And therefore being freed from his enſnaring Temptations, they may have ſtood faſt in the Righteouſneſs and Integrity wherein they were created; ſo that there may be no occaſion at all for any more ſuch Places of Puniſhment as this of our *Vortex* is thought to be. Nor will it from hence follow, that thoſe fiery Bodies are leſs neceſſary and uſeful in them than the *Sun* is in ours. There are a great many other high and excellent Ends to which ſuch glorious Bodies as they may ſerve; Ends ſo admirable and uſeful, that they have hitherto taken off the Eyes

* Sanctus Auguſtinus deſcribit duas Societates Angelorum, unam fruentem Deo, alteram tumentem Typho: illam in Cœlis Cœlorum habitantem, iſtam inde dejectam in hoc infimo aerio Cœlo tumultuantem. De Civ. Dei, lib. xi. c. 33.

of the beſt and moſt acute Philoſophers from diſcerning any other in the *Sun* it ſelf, however probable it be that this, which I have here inſiſted on, may be added to the reſt.

THERE are other Anſwers that might be returned to theſe Difficulties, but being, as they themſelves are, merely conjectural, I think it not worth the while to ſpend time upon them; nor had I troubled the Reader with this little, but that ſome curious Gentlemen might perhaps have thought themſelves ſlighted, had they been altogether paſſed by unregarded.

I proceed now to thoſe more plain and common Objections, which poſſibly may be drawn by good and well meaning Men, from the holy Scriptures, and from the confeſſed Benefits of the *Sun*, to which this uſe that I have named, may ſeem contradictory or adverſe, the firſt of which will afford Matter for the next Chapter.

CHAP.

CHAP. IX.

Objections from the holy Scriptures anſwered.

IT is not my Deſign here to diſprove the Objections that are uſually brought from the *holy Scriptures*, againſt the *Copernican* Syſtem of the World: That, as I before ſaid, hath been already vindicated by far better Pens, and needeth not the Aſſiſtance of my weaker Hand to ſupport it. I ſhall therefore paſs them by as ſufficiently confuted. All that I ſhall conſider at preſent are ſome few Paſſages of *Scripture* (for many there are not) which declare ſuch things of this great and glorious Creature of *God*, as ſeem inconſiſtent with this End, for which, amongſt the reſt, I affirm it probable to have been made. And,

FIRST,

FIRST, It may ſeem ſtrange that this End ſhould not be ſo much as mentioned in the *holy Scriptures*, amongſt thoſe others, for which they declare it to have been created. We find, in the firſt Chapter of *Geneſis*, and elſewhere, that it was made *to rule and govern the Day*, to diſtinguiſh it from the *Night*, and that it ſhould be *for Times and for Seaſons, for Days and for Years*. We find it farther ſaid by *Moſes*, to be made *to* produce or *bring forth precious Fruits*. We find that it was reckoned by the Pſalmiſt as part of thoſe *Heavens* which were made to *declare* the *Glory* of *God*, and of that *Firmament* which *ſheweth his handy Work*. We find it to have been made as a general Bleſſing to Mankind; for it is eſteemed as an Inſtance of God's Beneficence to Mankind, that *he maketh the Sun to ſhine on the Juſt, and on the Unjuſt*. And the wiſe *Preacher* tells us, that *it is a pleaſant thing for the Eyes to behold the Sun*. Notwithſtanding

Gen. 1. 16.

Pſ. 36. 8.

Deut. 33. 14.

Pſ. 19.

Mat. 5. 45.

Eccleſ. 11. 7.

withſtanding which, we find, that it was made to be a Puniſhment or Affliction to ſome: So after that the *Gourd*, which ſprang up out of the Earth, and came up over *Jonah*, that it might be a ſhadow over his Head, was withered; *the Sun*, by God's Appointment, *beat upon the Head of* Jonah 4. 6, 8. *Jonah, that he fainted, and wiſhed in himſelf to dye.* And therefore it is promiſed as a Bleſſing to the Righteous, that *the Sun ſhall not ſmite him by* Pſ. 121. 6. *Day*; and to the Church of the *Gentiles*, among many other Freedoms and Mercies, that *the Heat of the Sun* Iſai. 49. 10. *ſhall not ſmite them.*

Now amongſt all theſe Ends, for which it was made, if it were deſigned alſo as a Puniſhment to wicked Men hereafter, why would not that be intimated in the Word of *God* as well as any other? To this I anſwer, that *Moſes* intended his Writings principally for the Information and Improvement of the *Iſraelites*; and they

they having been educated in a dark and ignorant Slavery, and having their Minds chiefly faſtened on Liberty and Freedom from their late and ſevere Bondage, and on the Land of *Canaan*, the Poſſeſſion of which they were promiſed to be conducted to; he did not ſo much mind them of the Rewards and Puniſhments of the next Life as thoſe of this. And therefore in his Account of the parts of the Creation, he ſet down only thoſe Ends for which it was apparent and demonſtrable they were made; and by which they were ſo beneficial to Mankind, that they could not but be acknowledged by every one to be evident Demonſtrations of the Power and Goodneſs of their great Creator; both which *God* had declared to the *Iſraelites* in particular, by many miraculous Performances, which beſpoke the ſame to them, no leſs plainly than the Works of the Creation did to the whole World.

NOR did he only direct his Writings to this End, but he condescended also to the meanest Capacity; and in his History delivered such things as were most plain and easie to be understood by them. He spake of the heavenly Bodies, not as they really were in their own Natures, so much as they were taken and apprehended to be by the vulgar; he called the *Moon* a *great Light* as well as the *Sun*, although it is not really luminous in its own Nature, but only as it returneth the *Sun*'s Light to us. He did not pretend to set forth all the Ends or Uses for which they were made, but only those for which they manifestly serve to us that live upon this Globe. Nor are they professedly treated of in any other part of the whole Bible, but only occasionally mentioned on the Account of their ordinary Operations, or as they have been extraordinarily diverted from them by the Command of *God*. And now for us to confine the Use and Operations

rations of all thoſe great and glorious Bodies only to the poor pittance of this Earth, which is as nothing in reſpect to them, when the Word of *God* hath not ſo done, muſt argue a ſtranger piece of Pride and Arrogance in us than it would in the Men of a little Country Village, ſhould they iſſue out a Declaration, that the whole Globe of the Earth and Seas was made purely for their Service, and that all the reſt of Mankind were not in the leaſt concerned with it.

AND as it is but rational, and by no means againſt Scripture, to ſuppoſe that thoſe vaſt and mighty Bodies may ſerve to ſome other purpoſes than what may appear to us at preſent; ſo the *Sun* in particular, which is judged to be, if not the greateſt, yet certainly as great as any, may have its peculiar and intrinſick Uſe as well as any of the reſt. And ſince this that I have named is, in every reſpect, worthy of it, and none can be imagined more agreeable, either

to

to its Conſtitution, or to its Poſition, than this; of both which we have ſufficient, tho' general Informations, in the *holy Scriptures;* I do not ſee how it can be judged an unreaſonable Preſumption to ſuppoſe it deſigned for this End, although it be not there expreſly declared to be ſo. *God* hath given us only general Intimations of the Situation of that *Heaven,* which is his Throne, and where the Saints enjoy the beatifick Viſion; and yet it hath not been thought inconſiſtent with the Rules and Precepts of Theology to add the *Empyreum* to the uſual Scheme of the World, and to ſuppoſe that the Scene of all thoſe Glories and Felicities which flow from it; and therefore why this Hypotheſis concerning the *Hell* may not be allowed of as well as that of the *Heaven,* I can ſee no Reaſon; ſince that is as much conjectural as this, and this ſtandeth altogether upon as firm and ſure a Foundation as that.

IF the Reaſon be demanded, why *God* hath not given us a full and particular Repreſentation of theſe things in his holy Word? I anſwer, that he did it not becauſe he would not diſcourage our Induſtry at preſent; nor would he anticipate that entire and plenary Satisfaction which muſt ariſe from our perfect and compleat Knowledge of them in the Life to come. Again

2. IF the Body of the *Sun* be really that which I ſuppoſe it to be, *viz.* the Priſon into which the Devil was thrown down; and in which he and his Angels are tortured; may it not ſeem ſtrange that in the *holy Word of God* itſelf, *God* and *Chriſt* ſhould be compared unto it, and called by its very Name? For ſo the Pſalmiſt ex-
Pſ. 84. 11. preſly. *God is a Sun.* And the Prophet foretelling the Incarnation or Coming of the *Son of God* in the Fleſh
Mal. 4. 2. ſaith. *But unto you that fear my Name*

Name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings. But now, if *God, the high and holy one that inhabiteth Eternity*, be ſo jealous of his Honour, as that he will not be liken'd to any thing *in the Heavens above, or in the Earth beneath, or in the Waters under the Earth;* how then can he be compared to that which is ſuppoſed to be lower yet than the loweſt of all theſe, even the moſt hateful and loathſome Dungeon of *Hell*, which is ſtuffed full of thoſe impure and wicked Wretches which are moſt contrary and hateful to him? And if *Chriſt* be both Righteous in himſelf, and the meritorious Cauſe of all Righteouſneſs in us: If he hath riſen *with healing in his Wings*, and beſtowed Salvation upon all them that truly believe in him; how can he endure to be reſembled to that which is indeed the very Pit of Deſtruction, and from the Jaws of which he came on purpoſe to deliver us?

To the first of these, I answer, That *God* is compared to the *Sun*, not as it is the *Tartarus*, or place of Punishment for the Wicked in the next World, but as it is the most glorious and resplendent Part of this; as it is a *Sun*, the Fountain of Light and Heat, the Principle of Life and Health, of Fructification and Exhilaration to all Creatures. In these Respects, *God*, so far as he can be likened to any Creature, may be compared to that. Nor is the other Use, to which it may possibly serve hereafter, such a Blemish to its Glories and Perfections here, as to destroy or take off the Similitude or Resemblance between *God* and it. No, even as it is the supposed *Hell*, or place of Punishment to the Wicked, it is the Creature of *God* still, and therefore Good; it is the Place appointed by him for the Execution of his Justice, and by consequence for the Manifestation of his Glory. If the Idolatry which was paid to the *Sun* by the

the Heathen World did not hinder but that *God* would ſuffer his Saints to compare him to it, much leſs will the Suppoſition of its being the *Tartarus*, i. e. an Inſtrument of his Juſtice and Glory, be any Obſtruction to that Compariſon. By being an Idol, it was the Occaſion of Mens *denying the God* that is *above:* But by being the *Hell*, it maketh even the *Devils* to *believe and tremble.* If *God* in the Scripture is once ſaid to be *a Sun;* let us remember too, that he is there alſo more than once ſaid to be *a conſuming Fire.* Deut. 4. 24. & c. 9. 3. & Heb. 11. 29.

To the other Part of the Objection, I reply. That *Chriſt* is called *the Sun of Righteouſneſs*, is, indeed, by a rich Alluſion to that great Star of the Day; which is the ſame to us in Nature that *Chriſt* is in Grace. For, as in Nature, the *Sun* aſſiſteth us in the Enjoyment of all the good things of this Life; ſo in Grace *Jeſus Chriſt is of God made unto us Wiſdom, Righ-* 1 Cor. 1. 30.

teouſneſs, Sanctification, and Redemption. If the *Sun* therefore be ſaid to be the Love and Joy of Nature, the Church, in Contemplation of the *Sun* of Righteouſneſs, may be ſaid to rejoyce in him with *Joy unſpeakable and full of Glory. Alexander the Great* ſaid very well, that *Nature could not bear two Suns:* Nor can *Grace* admit of ſuch a Competition. And therefore, the *Romaniſts* do very ill to eſtabliſh two *Suns* in the Firmament of the Church, *i. e.* two Names whereby Mankind ſhall be ſaved; *Jeſus* and *Mary.* The bleſſed Virgin herſelf expreſs'd her Dependence on this *Sun*, when in a kind of Rapture and Extaſy, ſhe cried out, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour.* That ſacred Receptacle of *the Sun of Righteouſneſs*, all glorious as ſhe is, is not herſelf *the Sun of Righteouſneſs;* that Holy Womb, which was for ſome Time the Temple of *God*, ought not to be eſteemed by us as the *God of the Temple.*

Luke 1. 46, 47.

Temple. *God* forbid then, that we ſhould go about to take away the Unity from the *Sun* of the Church. It is upon this Account that *Chriſt* was called *the Sun of Righteouſneſs.* And well might he be reſembled to it. But yet this is not the leaſt Hindrance why the *Sun* may not ſerve as an Inſtrument of *God's Glory,* for the Puniſhment of the Wicked in the next Life, any more than it is inconſiſtent with *Chriſt's* Office and Title of *Saviour,* whereby he is the *Sun* of the Church, that he will at the laſt Day be the Judge alſo of Mankind, and ſay unto the Wicked, *Depart from me ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.* Mat. 25. 41.

3. IT may be objected againſt my Hypotheſis, that the Devil is ſaid, in the Book of *Job,* to be *going to and fro in the Earth;* and *walking up and down in it;* and is repreſented by St. *Peter,* as *a roaring Lyon walking up and down* (viz. on the Earth) *ſeeking whom* Job. 1. 7. 1 Pet. 5. 8.

whom he may devour. And *Devils* are ſaid in the Goſpel to *poſſeſs Men and Swine;* and the lower Region of the Air is generally thought to be full of evil Spirits; and St. *Auſtin* particularly ſuppoſeth them to tumultuate in it. But St. *Peter,* as hath been often obſerved, ſaith, that *God* not only *caſt the Angels that ſinned down to Hell,* but alſo *delivered them into Chains of Darkneſs to be reſerved,* i. e. as I have affirmed, kept Priſoners unto Judgment. From all which it may be urged,

De Civ. Dei, Lib. xi. C. 23.

1. THAT the Diſtance from the *Sun* to the Earth is ſo great, that their Preſence on the latter ſeemeth to contradict the Notion of their Impriſonment in the former. And,

2. THAT the Body of the *Sun* is ſo very bright and glorious a Creature, that it cannot well be thought to be the proper Manſion of Darkneſs.

1. TO

1. To the former of these I answer, that the *Sun*, notwithstanding its Distance from the Earth, may as well be supposed to be the fixed and proper Seat of the Devil's Imprisonment, though not absolute Confinement at present, as any other Place whatsoever. The Psalmist saith of the holy and elect Angels, *God shall give his Angels charge over thee, to keep thee in all thy Ways:* And the Apostle saith, *Are they not all ministring Spirits, sent forth to minister for them who are Heirs of Salvation?* What then! Are not the Angels therefore in *Heaven?* Their Office is to attend and guard the Faithful here upon Earth; and yet *Heaven*, which is vastly farther from the Earth than the *Sun* is, is the Place of their Habitation, whither they repair with an unimaginable Celerity, when their special Services are finished. Thus the Devils may have *Hell* appointed for the Place of their Condemnation, and yet be permitted to move

Ps. 91. 11.

Heb. 1. 14.

beyond that their Priſon, ſtrictly ſpeaking, at ſuch Times as *God*, in his Wiſdom, thinketh fitting to give ſome of them particular Licenſe, to wander in the Air, or compaſs the Earth, to tempt the Wicked, to try the Righteous, and to work their Malice againſt the Church of *God*. And therefore, though the Earth and the Air are the Places wherein they aſſault us, yet *Hell* is their Home, and *God* remandeth them thither whenſoever he pleaſeth.

THIS Notion of their reſtrained and enlarged Condition we have a plain Account of in the Goſpels of St. *Matthew* and St. *Luke*; in the former of which the Devils expoſtulate with, and beſeech *Chriſt not to* * *torment them before the Time:* On which Text the learned Dr. *Hammond* thus paraphraſeth, *Our Time is not yet*

Mat. 8. 24.

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* *Dr.* Hammond, *coerce.*

come

come of being remanded to our Prisons, do not thou hasten and precipitate it. This Passage St. *Luke* repeating, and, as it were interpreting, saith, *They besought him that he would not command them to go out into the Abyss,* *i. e.* saith the same learned Expositor, the Pit of *Hell*, the Place created for the Devil, and his Angels, wheresoever it is situate. Luk. 8. 31.

In short, the Devils are not all of them always close, but some of them at sometimes, *viz.* when *God* pleaseth, Prisoners at large; and nothing hindereth but that the *Sun* may be the Place of their close Imprisonment; and, as I hinted before, the whole *Vortex* may be, not improbably, the Sphere of their enlarged Motion. Which huge Space is yet to them an Imprisonment; for if, admitting *Hugenius* his Hypothesis for true, it be compared with the vast Number of the other *Vortices*, of the same Nature and Kind with itself, and farther yet,

yet, with the *Empyreum*, which is ſuppoſed to be indefinitely extended about, over and beyond them all, even this whole *Vortex*, although ſo wondrous large as it ſeemeth to us, whoſe Spirits are check'd and hinder'd in their Motions by thoſe Bodies, to which they are ſo cloſely united, cannot be judged any other than a Confinement to them; who being nothing but mere Spirit, are, no doubt, poſſeſſed as with a Deſire, ſo with a Power to move themſelves through the whole Creation, except where they are otherwiſe reſtrained and prohibited by *God*.

AND this Hypotheſis is the rather to be received, becauſe, as it ſuiteth with the Opinion of them that ſuppoſe the Air to be full of thoſe evil Spirits, from whence *Satan* himſelf is called, *the Prince of the Power of the Air*: So it doth not deſtroy the Notion of a *Tartarus*, which hath always been taken for a Place, not only of Puniſh-

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ment, but of Confinement too; and with reſpect to which, the ſame Word βασανίζειν is, in the Goſpels, uſed to ſignifie both.

I know it is affirmed by ſome, that the Devils do not at all ſuffer in the infernal Flames at preſent, but that they have their Reſidence altogether in the Air; whence, at the Day of Judgment, they ſhall be precipitated into the Fire which is prepared for them. But though that Doctrine be favoured by ſome of the Antients, as * Dr. *Whitby* ſheweth, yet the other, which ſuppoſeth them to be in a State, at leaſt capable of ſuffering at preſent, though not in ſuch a Manner, or to that Degree they ſhall do at the Day of Judgment, when they ſhall be ſolemnly condemn'd to, and abſolutely confin'd in, and without any Intermiſſion cruciated with the Flames of *the Lake that burneth with Fire and*

* Whitby's *Comment on* 2 Pet. ii. 4.

Brim-

Brimſtone; as it is not contradicted by any thing the Ancients affirmed, excepting what ſome of them ſaid, that *the Devils knew not any thing of their Damnation till after the Coming of Chriſt,* which is a mere Dream, and far from having any Foundation in Scripture, ſo is it generally aſſerted by learned and orthodox Interpreters.

Loco prædict. DR. *Whitby* ſaith, *that if the Devils do not ſuffer in the Flames of Hell till the Day of Judgment, then much leſs do Men:* And indeed this is collected with great Reaſon, for truly it would be very hard to ſuppoſe Men in a worſe Condition than Devils. The Devils ſinned purely from themſelves, Men as they were tempted to it by Devils. Devils were created in a much higher Condition than Men, and ſinned againſt greater Light and greater Manifeſtations of God's Nature and Goodneſs than were ever given to Men: And therefore we may with good Aſſurance conclude, that if Men, immedi-

immediately after their Departure out of this World, and before the Day of Judgment, do ſuffer the Pains of *Hell*, much more do the Devils the ſame.

AND that Men are in a ſuffering Condition preſently after their Souls quit this mortal Station, our Saviour plainly telleth us in the 16th Chapter of St. *Luke*'s Goſpel; where he repreſenteth the State of the Dead, in *Dives* giving us an Inſtance of the wicked Man's Puniſhment in the Flames of *Hell*, and that immediately after his Death, whilſt his Kinsfolk were alive, and might be warned from coming into *that Place of Torment*. 'Tis true, this is a Parable, but certainly our Saviour would never deliver his Doctrine of the State of the Dead (which he purpoſely there doth) quite different from, if not contrary to that which in truth and reality it is.

THE learned *Gualter*, upon that Place ſaith, *We muſt throughly maintain* Gualter Homil. 158. in Luk. 16.

tain, againſt ſcoffing Epicures, that there is a certain Place prepared for the Wicked, into which their Souls, ſtraight after Death, and their Bodies, after the Reſurrection, are received. And in another Place he layeth down the ſame Doctrine in this Manner, *The ſum of all that is ſaid by the Prophet is this, That the* Medes *ſhould kill the King of* Babylon, *and his Soul be caſt down to Hell, among other Tyrants, to ſuffer everlaſting Torments. This Place hath an evident Teſtimony, teaching us that Souls do not die with their Bodies, but are Spirits immortal, and gathered into a Place appointed for them, the Wicked to Hell where utter Darkneſs is, and eternal Weeping and gnaſhing of Teeth.*

Idem in 14. Cap. Eſa.

Mollerus, upon the ſame Place, writeth thus, *In theſe Verſes is deſcribed the State of the Dead which depart this Life in their Sins, without Repentance, as it is in the Story of the rich Glutton,* Luke 16. *For, as he was carried to Hell, ſo this Tyrant and all others that*

Mollerus in 14. C. Eſa.

that dye in their Sins, deſcend to Hell. Bullinger likewiſe: *The Prophet goeth on to deſcribe the wretchedneſs of* Balthaſar, *the wicked King of* Babylon, *when therefore he was thruſt through the Body in many Places by the Soldiers that brake into the Palace, his Soul went ſtrait to Hell, where two things are to be obſerved Firſt, That the Soul of Man doth not dye with his Body: Next, that Hell is appointed as a certain Place for the Souls of the Wicked, which is here avouched to be beneath us.* Thus *Lyra: Here is the Inſultation of the Dead: Firſt, Againſt the Soul of the King of* Babylon: *And, Secondly, As touching the burial of his Body.* Concerning the firſt we muſt know, *The* Jews *and Catholick Writers expound this Place of* Nebuchadonozor's *Soul deſcending to the Pains of the Damned; but it muſt be referred to* Balthaſar *his Nephew. And ſo it is ſaid, Hell,* i. e. *the Devil, the Ruler of Hell, under thee, becauſe Hell is ſaid to*

Bullinger in Loc. eund.

Lyra in eund.

to be beneath the Earth, is troubled, because the Devils were busie about the receiving and leading his Soul.

Lyra in Cap. 6. Apoc. *Lyra* saith also in another Place, *Post Cursum Vitæ præsentis statim captus est ad Pœnam Gehennæ. After the Course of this present Life the Wicked is straightway carried to the Torments of Hell.* And *Bullinger*, on the same Place saith, *If thou understand this wholly of the Place of the Damned: They are surely thrown down headlong to Hell, as many as being here consumed with Diseases, dye without Faith and Repentance. Rightly therefore doth Hell follow after Death.* So *Osiander: Hell followeth the Death, not of the Godly, but of the Wicked: These, after their corporeal Death, descend directly to Hell.*

Bulling. in Loc. eund. Hom. 31.

Osiander in eund.

THESE and many other very learned Interpreters are quoted by Bishop *Bilson* in Confirmation of this Point, concerning which he delivereth his own

own Opinion thus, " Our Lord and " Maſter, almoſt one Thouſand ſix " hundred Years ſince, made the Soul " of the rich Man, *Luke* 16. to ſay " of *Hell Fire, I am tormented in* " *this Flame.* And St. *Jude* ſaid of " *Sodom* and *Gomorrah,* They are ſet " forth for an Example πυρὸς αἰωνίου " δίκην ὑπέχουσαι (in or by) *ſuffering* " *the Puniſhment of eternal Fire.* " And the Inhabitants of thoſe Cities " are affirmed by the Apoſtle, even " then when he wrote, to ſuffer ever- " laſting Fire." (Which alſo is, as will be ſhewn, exactly Dr. *Hammond*'s Senſe of the Place.) " It is " therefore, ſaith the Biſhop, one and " the ſame Fire of *Hell*, that puniſh- " eth the Wicked, before and after " Judgment; which was prepared " long ſince, as *Iſaiah* ſaith, and is e- " verlaſting, *i. e.* not ending or chang- " ing into another Fire, but increaſ- " ing and kindling with greater fierce- " neſs, at the Day of Judgment; " that all the Wicked, both Men and

Biſſon *in ſurvey of Chriſt's Sufferings.*

" Angels, may receive a Damnation " anſwerable to their Deſerts, which " in part they now feel, but then ex- " pect a ſharper and ſorer Torment " than yet is executed on them, which " is the terror of Judgment, and ful- " neſs of Damnation reſerved for " them.

BUT why do I ſo earneſtly contend for the Truth of this Doctrine, that the Devils and Souls of wicked Men deceaſed do ſuffer at preſent in the everlaſting Fire, ſince my Hypotheſis concerning the *Sun*'s being the *Tartarus*, or Place of Puniſhment in the next Life, may conſiſt with either the one or the other? For even the Defenders of the former, *viz.* that the Devils do not at preſent ſuffer therein, confeſs that the *Hell*, to which they are pre-condemned, doth actually exiſt; and that it is, and hath been from the Foundation of this viſible World, prepared for them; and that in Contemplation of it they tremble, and

and are filled with prefent Horror: So that whether they all, or any of them, actually fuffer therein at prefent is not very material; fince it being placed in the Center of the Sphere of their Habitation and Motion, even according to them, the Devils cannot but difcern and know it, and conſequently muſt be affected with it. *Dr.* Whit. by Loc. predict.

2. As for the *Darkneſs* in the *Chains* whereof they are ſaid to be *reſerved*, I take it to be an Objection againſt me of little Weight, becauſe it will admit of ſeveral Solutions. If it be underſtood of the Darkneſs of the Place, which is the proper Seat of their cloſe Impriſonment, it is not altogether unintelligible how even that may conſiſt with my Hypotheſis. For if the Figure of the *Sun*, as it was diſcovered by *Kercher* and *Scheiner*, through the great Teleſcope at *Rome*, in the Year 1635, (and which I have here laid before the Eye of my Reader to give him a juſt Idea of the Body of

the *Sun*) have any thing of Truth in it, as it is thought by ſome learned in that way to have; there are not only great Fountains or Ebullitions of Fire and Light ſpread thick over the whole Body of it, but in many Places *dark Spots* repreſenting Dens or Caverns; which therefore may not irrationally be ſuppoſed the proper Seats of the Blackneſs of Darkneſs.

BUT there is no neceſſity to depend altogether on this: For by *Darkneſs* may well be underſtood that *Blindneſs*, with which, as with Chains, they are fettered, that they cannot approach the glorious Light of *Heaven*, in compariſon of which even the brighteſt Light of this World is *Darkneſs*. This *Darkneſs* may either be conſidered as inherent in themſelves, being part of the Puniſhment inflicted when they were caſt down, as we know the Men of *Sodom*, a Type and Reſemblance of *Hell*, were ſtricken with *Blindneſs*; or elſe as it may poſſibly

ſibly be cauſed by the Operation of the Object from without, as we ſee the cloudy Pillar was a Trouble and *Darkneſs* to the *Egyptians*, but a Comfort and Light to the *Iſraelites*. Now any of theſe Reaſons make it plainly intelligible, how that and the like Expreſſions of Scripture may agree with my Hypotheſis; which if Fire and Darkneſs may conſiſt together, as the Word of *God* directly telleth us they may, by placing both of them in *Hell*, biddeth as fair for the Solution of the Point, as any other whatſoever.

CHAP. X.

Objections, from the Benefits of the Sun to us in this World, answered.

BECAUSE the Benefits we receive from the *Sun* in this World are so great, that they may, perhaps, occasion some unthinking Men to be scandalized at my Proposition; I shall particularly insist on some of the chiefest of them, and shew that they are by no means inconsistent with it. I begin with the

1. FIRST, and indeed the most apparent of them all, *Light*; a Blessing so very necessary, that without it all others signifie little. *Light*, as it was the first, so was it a most essential part of the Creation: For the Darkness that involved the Mass was altogether as ill as either its want of Form

Form or Emptineſs; if that had continued, although the jarring Elements had been ſeparated, yet would there have remained nothing but Ataxy and Confuſion, and ſo the Chaos had been as great as ever. This the diſcerning Eye of *God* foreſaw, and therefore he commanded, *there ſhould be Light*, Gen. 1. 3. the glorious *Light* of the *Sun*, whoſe ſtreaming Splendor breaking out from amidſt the Darkneſs immediately received his Approbation, *and he ſaw* v. 4. *that it was good*; and that according to the very nobleſt Character of *Good*, it being ſo diffuſive of itſelf as to become univerſal, extended not only to the inferior Works of the Creation, but to *God*'s Maſter-piece, *Man*, for whoſe Service all other things were made, and eſpecially the great abundance and variety of Objects that entertain that moſt curious Organ the Eye, which would be altogether uſeleſs and ſuperfluous were it not for *Light*, by which alone it hath an opportunity of expatiating in the View

of all thoſe that appear grateful and pleaſing to it. Now this lovely Creature *Light* being nothing but an Effect or Emanation of the *Sun*, it muſt go againſt the Grain to think, that the Fountain of *Glory* and Light to us here ſhould be the Region of *Horror* and *Darkneſs* hereafter.

2. ANOTHER Benefit we receive from the *Sun* is *Life*, for his warm and enlivening Influence maketh all Nature fruitful; the *Sun* hath been always judged as the Husband of Nature, to concur in the Generation of Animals and Plants: Of Animals, for ſo the Proverb concerning the Head and Chiefeſt of them, *The Sun and a Man beget a Man:* And then for Plants, when the Sun withdraweth in the Winter, the dry Stocks ſeem as it were decayed and dead, yea altogether lifeleſs and ſteril, till his return in the Spring raiſeth up a vital and fecund Principle in them. And in this reſpect, no leſs than the former, it ſeemeth hard

hard to conceive how the Well-Spring of *Life* ſhould be the Lake of the ſhadow of *Death.*

3. ONCE more, the Sun as it is the *Light* and *Life*, ſo is it the very *Joy* of Nature. All things are exhilarated and refreſhed by the Warmth and Brightneſs of his comfortable Beams; at his appearance each Morning the diſmal Darkneſs of the Night is diſpelled, and gladſom Day ſucceedeth; at his approach in the Spring the Earth putteth on her freſh Apparel, the Fields are green and verdant, the Trees bud forth and bloſſom, and the Birds with their wild Notes welcome the Chariot of this returning Conqueror; who having diſſolved the hard Froſts, and chaſed away the thickeſt Miſts and Fogs of Winter, createth a ſprightly Cheerfulneſs in all Creatures. Could we ſuppoſe the pleaſant and lightſome Summer, in its full Strength and Beauty, to follow the Cold and Gloomineſs that is in the depth of Winter;

Winter; could the Earth from that poor and naked State immediately appear clothed with all the Ornaments of her rich and gawdy Dreſs, it would certainly affect us with a moſt delicious Aſtoniſhment. But that is a Change too great for us to bear at once, and therefore the all-wiſe Providence of *God* hath ordered the Succeſſion of Summer and Winter by certain Steps and Degrees, that ſo we might not be ſurpriſed and overcome by it.

THESE are ſome of the Benefits we receive from that glorious Creature *the Sun*; which though they are very great, yet do they not hinder, but that if we are not ſo affected with them as to ſerve *God* ſincerely and thankfully for them, it may poſſibly torment and plague us more hereafter, than it doth refreſh and pleaſe us here.

AND this will appear to be no ways irrational, if we conſider the great variety

riety that *God* hath implanted in the Nature of his Creatures, and the different Ends to which one and the ſame Thing doth oftentimes ſerve. The Elements of Earth, Water, Air, and Fire, which are plainly diſcerned and diſtinguiſhed in the Compoſition of this World, have in each one of them not only a Diverſity, but even a Contrariety of Effects.

WHAT is more beneficial to us than the *Earth*, whoſe teeming Womb bringeth forth ſuch plenty of Neceſſaries, ſuch ſtore of Delicacies, that curious Man, had he been left to his own Option, could not have wiſhed for greater? What is there that can be thought of, needful eitheir to the Support or Comfort of Life, which that doth not furniſh us with? How many Sorts of ſtrengthening Grain, what ſweet and nouriſhing Roots, what variety of wholſome Herbs, what lovely and moſt delicious Fruits doth it abound with?

What Flocks of Sheep, what Herds of larger Cattle, and what infinite Numbers of other Animals that ſerve apparently either to the Uſe or Pleaſure of Man doth it ſuſtain? And yet, in how many ſeveral Reſpects may we ſuppoſe even this our common and great Benefactor to be alſo adverſe and hurtful to us? Particularly, if it were not tilled and cultivated, how ſoon would it degenerate from that Beauty which now delights us; How would Weeds and Thorns and Thiſtles over-run the Face of it? So that it would rather ſeem an horrid Wilderneſs than a pleaſant Garden. But, as it is at preſent, notwithſtanding all the Art and Induſtry of Man to the contrary, how many unſavoury and noxious Roots, how many diſtaſteful and poiſonous Herbs, how many nauſeous and deadly Fruits doth it produce? What wild and ravenous Beaſts, what voracious and hurtful Animals, what vexatious and venomous Inſects doth it conſtantly nouriſh?

riſh? Nay, ſhe is ſo apparently more free and liberal to theſe her Productions than to the former, that ſhe hath been rightly accounted *his Mater, iſtis Noverca,* a fond natural Parent to theſe, but a cruel, niggardly Step-dame to the other.

IF we paſs on from the *Earth* to the *Water,* we ſhall find the ſame Oppoſition there likewiſe: For, according to the common Obſervation, what ſo good a Servant as that, and yet what ſo bad a Maſter? But beſides the evil of Inundations and Deluges, whereby abundance is our Deſtruction, and too much plenty altogether as bad as, if not more pernicious, than Want; doth not the Nature of the Thing inform us, that if there were running Rivers in *Paradiſe,* there was a ſtanding Lake at *Sodom?* If the Waters were ſweet at *Elim,* they were at *Marah* bitter; if ſome are freſh, others are Salt; if ſome are clear and pleaſant to the Taſte, others are muddy and unſa-

unſavoury; if ſome are pure and limpid, others ſtink and are corrupt? In a Word, if there are Shoals of excellent and wholſom Fiſh in ſome, there are Snakes and Toads, and thouſands of poiſonous and deſtructive Animals in others.

IF we proceed from the *Water* to the *Air*, there are therein Storms no leſs than Calms, and Hurricanes as well as mild and gentle Breezes; there is what we call an ill, as well as a good Air, and thick foggy Miſts as oft as clear and ſerene Skies. The ſame Clouds that ſometimes deſcend in *Dews and Drops of Rain*, do at other Times throw down *Hail-ſtones and hot Thunder-bolts*; they now ſend forth Blaſtings and Mildews upon Herbs and Fruits, and then *ſcatter their Snow like Wool, and their hoary Froſts like Aſhes*. Then for the winged Inhabitants of the Air, there are amongſt them both Doves and Vultures, and hoarſe ſcreaming Bitterns,

as

as well as ſweet chanting Nightingales. In ſhort, if there are ſome whoſe melodious Notes raviſh the Ear, whoſe delicious Fleſh pleaſeth the Taſte, or whoſe ſurpriſing Beauties charm and attract the Eye, there are, to weigh down for theſe, Ravens and Screech-Owls, and Bats and Hornets, which are our Antipathy and Averſion.

So alſo in *Fire; What*, as St. *Auſtin* ſaith, *is more glorious, more lovely to look upon than Fire, than flaming ſhining Fire? What is more uſeful than Fire to warm and comfort, to purge, cleanſe and purifie, to dreſs our Meat, to prepare and make it ready for the Concoction of the Stomach? But then*, ſaith he, *there is nothing in the World more vexatious and troubleſome than Fire, when it ſcorcheth and burneth us. The ſame Fire therefore, being penally applyed, is moſt pernicious, which, when conveniently* St. Aug. de Civ. Dei, lib. 12. c. 4.

veniently uſed, is moſt commodious and profitable to us.

NOW, the Reaſon why I obſerve theſe various and contradictory Affections in the Natures of things, is to let us ſee that the *Sun*, like other Creatures, may be ſo conſtituted as to contain in it that which may incommode and moleſt us; however to him that looketh only on the Surface of things, and doth not penetrate into the Depth of them, it may ſeem to be made only for our Benefit and Pleaſure. And, indeed, this is ſo far from being hard to conceive that it is obvious, and admitteth of direct and plain Demonſtration. We have ſeen before out of the Scriptures, that the being *being ſmitten by the Sun* was reckoned a Plague and Judgment. And St. *Auſtin* telleth us, *that Malefactors in his Days, and ſuch as did not pay their Debts, were by their Judges condemned to be expoſed to, or laid a roaſting in the Sun*, which,

Loc. prædict.

in

in *Africa* where he lived, and where the *Sun* ſhineth violently hot, was an extreme Puniſhment. Nor is its Heat only troubleſome; its Light too may offend. For if we look upon it in its full meridian Strength, we ſhall be dazled, not delighted; and if our Eyes, like thoſe of Owls, were bereaved of the Defence of their Lids, we ſhould no more endure the piercing Light of his Beams than they; but if obliged to a conſtant beholding of them for any Time, ſhould be thereby reduced to a Sate of perfect *Darkneſs*.

Now, if the *Sun* is apt to be ſo troubleſome and offenſive to us here, where we are at ſuch a mighty Diſtance from it; what do we think, would it be, if we were caſt into the very Body of it, and made capable of ſubſiſting in it, and enduring all thoſe ſharp and dreadful Torments that ſo vaſt and vehement a Fire muſt inflict?

AND as the Benefits of the *Sun* to us here do not really hinder, but that it may be ſorely afflictive to us hereafter; ſo we have no Reaſon to imagin that it is contrary to the Nature of *Hell* Fire, though it may puniſh wicked Men hereafter, to be beneficial to us here. St. *Auſtin* ſaith of the Natures of Things in general, *That it is not from our Pleaſure or Pain, but as it is conſidered in it ſelf, that the Nature of every thing yieldeth Praiſe and Glory to its Maker.* And he ſaith particularly of Fire, that *they are not to be heard, who praiſe in it the Light, but diſpraiſe the burning Heat, becauſe they attend not to the Nature of the Thing it ſelf, but to their own Profit or Diſprofit, their own Pleaſure or Pain. They would ſee, indeed, by its Light; but they would not be burnt by its Heat: But,* ſaith he, *they do not conſider this, that the ſame Light, which pleaſeth them, is hurtful to infirm and weak Eyes, and that ſome Creatures live with Conveniency and*

Lib. & Cap. præd.

and Delight, in thoſe very Burnings they are ſo out in Love with. And he concludeth yet more particularly of *Hell* Fire. *Sic eſt & Natura Ignis æterni, ſine ullâ Dubitatione, laudabilis, quamvis Damnatis Impiis futurus pœnalis: That its Nature is, without all Doubt, excellent and Praiſe-worthy, however it may puniſh thoſe wicked Men that ſhall be condemned to it.*

IT is the Prerogative of *God*, to bring Light out of Darkneſs, as well as Good out of Evil: And if he from the horrid Sin of *Satan*, and the apoſtate Angels, took Occaſion to raiſe the ſtupendous Fabrick of this World, and to create Mankind in it, that they might inherit the Kingdom from which the former, by Tranſgreſſion, fell; why may not we alſo think, that he hath ordained the Seat of their Puniſhment for our preſent Good, and out of their *Darkneſs* and *Death*, cauſed *Light* and *Life* to ſpring up to us?

CHAP. XI.

Of the Eternity of Hell's Torments.

HAving run through what I determined to obſerve of the *Place of Hell*, before I put a Concluſion to this Treatiſe, I think it neceſſary to add ſomething concerning the *Eternity of its Puniſhments:* This, as I intimated in the beginning of this Diſcourſe, being objected againſt, as well as the *Locality* of it.

Now there are two Opinions repugnant to the *Eternity* of *Hell*'s Torments; the one of *Origen*, a moſt learned Presbyter and Catechiſt in the primitive Church, who yet, amongſt other Hetorodox and unſound Opinions, is known to have held,

* *That*

* *That wicked Men, and even Devils, after they have ſuffered a ſharp and continued Torment for their Sins, ſhall, ſome at one Time, and ſome at another, ſooner or later, according to the greater or leſſer Depravity of their Wills, be reconciled to God and finally ſaved.*

THE other of thoſe who affirm not *that wicked Men* ſhall be ſaved, but that they *ſhall be reduced to their firſt Nothing;* or that there will be an utter Extinction of their Being. I ſhall with all convenient Brevity,

Firſt, Conſider what is diſtinctly urged for theſe Opinions apart; and then,

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* Qua de re miſericordior profectò fuit Origenes, qui & ipſum Diabolum & Angelos ejus, poſt graviora & diuturniora ſupplicia, ex illis Cruciatibus eruendos atque ſociandos ſanctis Angelis credidit. Aug. de Civ. Dei, l. 21. c. 17.

Secondly, In Oppoſition to them both, I ſhall prove that *the Torments of Hell are properly eternal*, or that they ſhall never have an End, but ſhall endure, in the very utmoſt Latitude of the Phraſe, *for ever and ever*. And,

Firſt, As to the Opinion of *Origen*. It is very true, that Father doth not ſeem to aſſert what he delivereth concerning this Matter poſitively, but only by way of Problem, * and leaveth others to their Liberty of thinking as they are perſuaded. And therefore, He is not ſo much to be blamed, as if he had been dogmatical in it. But however, ſince the contrary is plainly (as you will ſee preſently) taught in the Holy Scriptures, he hath been juſtly con-

* Nunc autem diſputandi ſpecie magis quam definiendi prout poſſumus exercemur. Περὶ Ἀρχῶν. l. 1. c. 6. Interprete Rufino.

demned

demned by the Church of *Chriſt* for it. He built his tottering Edifice chiefly upon this ſandy Foundation. * That as well in the next as this World, all Orders, both of thoſe we call Devils and Men, are endued with free Will, or a Liberty of Choice: † That Rewards and Puniſhments ſhall be diſpenſed in the next World, not only according to previous Demerits, but likewiſe according to that which is well or ill done then. ‖ That all Puniſhments both now and then are purely emendatory, and are like ſharp Corroſives in the Hand of the great Phyſician, who will apply them ſo as to reduce his Patients to a com-

* Si aliqui ex his Ordinibus qui ſub Principatu Diaboli agunt, poterunt aliquando in futuris Seculis converti ad Bonitatem pro eo quod eſt in ipſis liberi Facultas Arbitrii, &c.

† Interim tam in his quæ videntur & temporalibus Sæculis, quam in illis quæ non videntur & eterna ſunt omnes iſti pro Ordine, pro Ratione, pro Modo & meritorum Dignitatibus diſpenſantur.

‖ Quanto magis intelligendum eſt & hunc Medicum noſtrum Deum, volentem diluere vitia Animorum noſtorum uti hujuſcemodi pœnalibus Curis, &c.

pleat and perfect Health, to a State of harmonious and eternal Felicity.

BUT all this, however smooth and agreeable it may appear to Flesh and Blood, is yet, if the Scriptures be true, undoubtedly false.

THAT the Devil and his Angels have not such a Freedom of Will and Choice, as to be capable of embracing, and doing that which is good, of willing and chusing a Reconciliation with *God*, is plain from the inveterate and confirmed Malice of their Natures. The Devil is stiled in the Scriptures, *The Enemy* ὁ ἐχθρὸς, The Adversary of *God*, and of all Goodness. And as *he sinneth from the Beginning*, so when he sinneth, he sinneth from himself. He is not tempted to it by any other, but sinneth directly from the malicious Pravity of his own Will. *He was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth*

Mat. 13. 19.

1 Joh. 3. 8.

Joh. 8. 44.

Truth in him: When he ſpeaketh a Lie, he ſpeaketh of his own, for he is a Liar and the Father of it, ſaid one who knew both him and his Nature full well. He is *the great Deceiver which deceiveth the whole World.* And therefore, we find that when *Satan* entered into *Judas,* he immediately went about *to betray Chriſt.* And when *Satan* filled the Hearts of *Ananias* and *Sapphira,* they *lied to the Holy Ghoſt.* Nay, he endeavoured to deceive *Chriſt* himſelf, and tempted even the only begotten Son of *God* to forſake his Father's Service, and *to fall down and worſhip him.* And therefore, how any Chriſtian could be ſo far deceived by him, and led away *by his Devices,* as to think he is, or can be, in a State of Salvation, and capable of being reconciled unto *God,* is hard to imagine. It is ſaid of *Origen,* that he was ſo verſed in the Scriptures that he had them all by Heart, without Book. But, if ſo,

Rev. 12. 9.

John 13. 27.

Acts 5. 3.

it

it is very ſtrange he ſhould make no better Uſe of them, than to broach a Doctrine ſo contrary to the whole Tenor of the Bible, and for which there is not the leaſt Ground or Colour there. I challenge the moſt acute of his Followers to ſhew me one Text that directly pointeth at ſo much as a Poſſibility of *Satan*'s Reconciliation with *God*. And then when we have ſo many, and ſo clear, Proofs of his utter Enmity to *God*, and to all Goodneſs; when it is expreſly ſaid *there is no Truth in him*, how can he be ſuppoſed to love *God*, who is Truth itſelf? And if he be the *Wicked one*, how can he chuſe, and acquieſce in *the Holy one of Iſrael?*

AND as he himſelf is, ſuch alſo are his Angels. They are uſually joined together, both for Diſpoſitions, and for Puniſhment too. If they were caſt out of *Heaven* with him, doubtleſs the Crime, for which they were expelled, was of the ſame Nature with

with his; and is likewiſe confirmed and radicated in them, as well as in him. They encouraged, they buoy'd him up in his Rebellion, and are, therefore, deſervedly Sharers with him in his Fall, and in all the fatal Conſequences of it. One of the moſt formidable of which to them was, that they were caſt out of a State of Happineſs and Bliſs, into one of Miſery and Torment: Which Torment is not, as *Origen* fancied, mitigated or increaſed, according to their preſent Demerits; but is always extreme, and the pure Effect of their primitive Rebellion. Not that their preſent Malice and Wickedneſs againſt *God* doth not deſerve the Puniſhment they now labour under; but that their preſent State both of confirmed Wickedneſs, and extreme Puniſhment is, by the juſt Judgment of *God*, become the neceſſary Sequel of their Fall: So that their former State of Innocence and Bliſs is neither in the whole, nor in part to be re-

retrieved by them. They are not now Probationers or Candidates for an heavenly Crown, but fettered Slaves, condemned to toil, and ſuffer in their infernal Priſon.

THE Notion that all Puniſhments are purely emendatory is falſe; but eſpecially in the Devil and his Angels, who are manifeſtly incorrigible; who have proceeded even to the laſt and moſt capital Crime; a Crime that cannot be pardoned, *Salvâ Juſtitiâ*, with Safety to the *Juſtice*, or even to that which is ſo much pleaded for by *Origen* and his Admirers, the *Mercy of God*; which, though infinite as himſelf, is yet not capable of being extended to thoſe obſtinate and wilful Offenders, to them that deſpiſe, revile, and trample it under Foot, to them that contemn, and undermine, and oppoſe the gracious Deſigns of it. Nor is this affirmed *gratis*, as the contrary Hypotheſis purely is; but it is back'd with clear and undoubted

Proofs

Proofs from the holy Scriptures. For there it is expreſly ſaid, That *the great Dragon was caſt out, that old Serpent, called the Devil and Satan: He was caſt out, and his Angels were caſt out with him; neither was their Place found any more in Heaven.* Rev. 8, 9. And, *Verily the Son of God took not on him the Nature of Angels, but he took on him the Seed of Abraham.* Heb. 2. 16. And that Nature which was not aſſumed, was not ranſomed by him, but left to the Thraldom and Miſery of *Hell.* And accordingly we read that *the Devil was caſt into the Lake of Fire and Brimſtone, where alſo the Beaſt and falſe Prophet are, and ſhall be tormented Day and Night,* i. e. without Intermiſſion, *for ever.* Rev. 20. 10. I ſhall have Occaſion to mention and vindicate ſome other Texts of Scripture, of the ſame Importance with this, when I come to treat of *Hell*'s Torments in general, with Reſpect to the Devils and damned Men too. I ſhall therefore inſiſt no farther on this at

at preſent, but ſhall cloſe up this Reſolution concerning the Nature, and irremediable State of the *Devil* and *his Angels*, with that known Determination of St. *Auſtin*. *Credendum eſt Dæmones eſſe Spiritus nocendi cupidiſſimos, a Juſtitiâ penitùs alienos, Superbiâ tumidos, Invidentiâ lividos, Fallaciâ callidos: Qui in hoc quidèm Aere habitant, quia de Cœli ſuperioris ſublimitate dejecti, merito irregreſſibilis Tranſgreſſionis, in hoc ſibi congruo velut Carcere prædamnati ſunt*, i. e. *We are to believe that the Devils are Spirits moſt deſirous of our Hurt, perfectly abhorrent of all Righteouſneſs, ſwelled or blown up with Pride, meagre with Envy, in Deceit moſt crafty, who inhabit the lower Air, becauſe being caſt down from the Heighths of the ſupreme Heaven, they are, through the juſt Deſert of their irretrievable Tranſgreſſion, condemned to the infernal Priſon, as moſt congruous, and fit for them.*

St. Aug. de Civ. Dei, lib. 8. cap. 22.

AND

AND as *Origen*'s Hypotheſis is abſolutely falſe, with reſpect to the *Devil* and his *Angels* : So is it in regard of damned *Men* too ; who after this Life have not ſuch a liberty of Choice as he ſpeaketh of : Neither are Rewards and Puniſhments diſpenſed to them accordingly as they behave themſelves in that State ; nor are their Sufferings properly emendatory, or in order to their final and eternal Happineſs.

'TIS true indeed, whilſt we are in this World we are endued with Freedom of Will, and it is the great Happineſs of our Condition here, that we are not neceſſitated to do Evil : For Life, as well as Death, is ſet before us, and we have a Power to refuſe the Evil, and to chuſe the Good. And as Helps in order to this End, we have *Reaſon* and *Underſtanding*, and *Memory* implanted in us; which Faculties I will not deny but that even the Damned

Damned may, in ſome ſort, have in the next Life. But then they, who from hence infer that they have the Freedom of Will before ſpoken of, make a very wrong Deduction, for the Circumſtances of this and the next Life are vaſtly different; and thoſe Faculties, though they ſerve to good Ends here, yet there they are left them to improve and heighten their Deſpair, to increaſe and aggravate their Miſery, and not as a Means to lead them to a better Life, or to bring them out of their ſharp and never ceaſing Torments. For as *all*, even the worſt *Things* of this Life, *work together for Good to them that love God, to them who are called according to his Purpoſe*; ſo all, even the beſt Things (if any ſuch can be ſuppoſed) in thoſe that hate him, and are reprobated by him hereafter, ſhall naturally tend to add Fewel to their Flames, and Bitterneſs to their Cup.

Rom. 8. 28.

WHAT

WHAT will it then avail the Wicked that in *Hell* they ſhall underſtand and remember too, ſince it will be a great Part of their Puniſhment ſo to do? Conſcience will then have its full Force upon them; and the furious Reflections they will then make upon themſelves, that they might have been happy but they would not; that they have let the Day of Grace ſlip; that in Contempt of *God*, and his moſt merciful Deſigns to ſave them, they have wilfully plunged themſelves into the horrid Pit of Deſtruction: Theſe, I ſay, and the like Reflections will break in upon them, and confound them with all the Terrors of a guilty and ſelf-condemned Breaſt. And if it be truly ſaid in this World, when the Gaſhes are ſlight, and there is *Balm in Gilead*, and *healing Virtue in the Waters of Bethesda*, and by Conſequence where there is a Door open for Hopes of Cure, that *a wounded Spirit who can bear?* How can the Agonies Prov. 18. 14.

and Tortures of it be endured, when the Sword of Deſpair cutteth deep, and pierceth the very Vitals, and the Wounds it giveth are perfectly incurable? What though the natural Effect of Pain be to ſet the Mind on work to contrive ſome Way or other to get out of it! What though *Reaſon, Underſtanding* and *Memory* be, like mercenary Soldiers, employ'd by the Will to ſerve to this End; and they likewiſe are not wanting to the damned in *Hell!* yet if there be no Means left them for the Attainment of that End, if that is altogether out of their Sphere, and beyond their Power to accompliſh, they may join their Forces to as little Purpoſe, as the *Daughters of* Danaus did theirs to fill the Barrel with Water, whoſe Holes let it out as faſt at the Sides and Bottom, as they poured it in at the Head. The rich Man indeed in *Hell* ſought for Redreſs and Mitigation of his Pains, he earneſtly applied himſelf to *Abraham,*

Luke 16. 24. that he would ſend *Lazarus to dip the*

tip

tip of his Finger in Water to cool his Tongue, tormented in thoſe Flames: But we know that he was denied even that ſmall Refreſhment, and the Reaſon which was given for it was, not his preſent Misbehaviour in that State he was then in, but the ill Management of his paſt Life, where he had *receiv'd his good Things,* and uncharitably refuſed them *Lazarus;* and the Faculty of Remembrance was ſtirred up in him, not to mitigate and ſweeten, but to enhaunce and embitter his Sufferings, *Remember Son, that thou* v. 25. *in thy Life time receivedſt thy good Things, and likewiſe Lazarus his evil Things; but now he is comforted, and thou art tormented.*

THE preſent Life then is the only time of Probation; *Behold! now is* 2 Cor. 6. 2. *the Day of Salvation; as the Tree fal-* Eccleſ. 4. *leth ſo it lieth:* And as we have de- 3. meaned our ſelves well or ill here, ſo is it likely to fare with us for ever hereafter. No after Corrections or Amend-

ments can be made in our Condition, we ſhall no more be admitted to the Terms of Option and Choice; but as Death leaveth us, ſo will an unalterable *Eternity* find us. All our good Purpoſes indeed, and pious Reſolutions Eternity will improve and perfect for us, but it altereth no Man as to his
Rev. 22. 11. main Eſtate; but as *he that is holy will be holy ſtill*, ſo *he that is filthy will be filthy ſtill.* There will then be no more Atonement or Offering
Rom. 6. 9. for Sin, ſince *Chriſt being raiſed from the Dead dieth no more;* and they who have deſpiſed the all-ſufficient Sacrifice of his Death upon the Croſs, and *counted the Blood of the Covenant an unholy Thing* in this Life, ſhall never reap any Benefit from it in that which is to come.

IN vain therefore do the pretended Followers of *Origen* alledge for the countenancing of their Opinion, that
1 Cor. 15. 22. of St. *Paul*, that *as in Adam all dye, even ſo in Chriſt ſhall all be made alive;*

live; inferring from thence, that as by *Adam*'s Tranſgreſſion all Men become ſubject to Death temporal, and liable to Death eternal; ſo by *Chriſt*'s Sufferings and Merits, all Men ſhall be raiſed to ſuch a State as is freed from thoſe evil Conſequences or Effects of their firſt Parents Fall; otherwiſe, ſay they, the Remedy is not proportioned to the Diſeaſe, nor will the *ſecond Adam* be found ſo powerful to ſave, as the *firſt* was to deſtroy: For the Apoſtle in that Place diſputeth only of the Reſurrection of the Fleſh, or if he be ſuppoſed to ſpeak concerning a ſpiritual Reſurrection, yet that the *All* in the latter Clauſe muſt be taken in a limited Senſe, is evident from the Explanation he giveth of it in the Verſe following, where he telleth us, that they are only ſuch as are *Chriſt's at his coming*. Others indeed ſhall at the laſt Day come forth, not to the Reſurrection of Life, but to the Reſurrection of Damnation; or, as the Prophet *Daniel* expreſſeth it, *to Shame* Dan. 12. *and*[2].

v. 23.

and everlasting Contempt. For tho' we doubt not but the Redemption *Christ* wrought was universal, for *he*
1 Tim. 4. 10. *is the Saviour of all Men,* yet the Benefits of that Redemption are effectually applied only to such as by a sincere Repentance and lively Faith embrace him; for he is the Saviour,
v. præd. Luke 13. 3. *specially of them that believe,* and *except we repent we shall all surely perish.* But in the next Life *God* will neither, that we know of, enter into a new Covenant with Sinners, nor will he renew the old, and so that is no proper Time at all for Faith; and though Repentance is never so in this World, yet it will then be too late, because there will be no Virtue in it. The Faith of damned Men, will, like that of Devils, cause only Confusion and Trembling, and their Repentance will be like that of *Esau*'s for the loss of his Birthright, which he could never regain, though he
Heb. 12. 17. *sought it carefully with Tears.*

AND

AND if there is no Alteration to be wrought in their Sufferings by inward Diſpoſitions, much leſs will there by any external Operation of the Puniſhment it ſelf; as if that were of a purgative and cleanſing Nature, and like the ſharp and ſevere Providences of this Life emendatory and ſanative: For tho' *God* may indeed be conſidered under the Notion of a *Phyſician*, yet he may be ſuppoſed to meet with them whoſe *Caſes are loſt*, who are corrupt, putrified and gangreen'd Members, and are therefore without Mercy to be cut off, and like the unprofitable Tree, fit for nothing but to be *hewn down, and thrown into the Fire.* A Phyſician is not preſently to be taxed with want, either of Compaſſion or Skill, for giving over a Patient that lieth paſt Cure of a contagious and mortal Diſtemper. Much leſs is it expected from him, that he ſhould raiſe the Dead, and reſtore Life to that Body from which it is actually departed.

Mat. 7. 19.

So, who art thou, O *Man*, that objecteſt againſt *God*, and wouldeſt have him to want either Pity or Power, becauſe he giveth them over, who have made themſelves incapable of his Cure, and are ſo far paſt Grace, that they are even dead in Treſpaſſes and Sins. And if in this World he leave an hard'ned *Pharaoh* to himſelf, becauſe he hath *forſaken* him, doubtleſs in the next *he will caſt ſuch an one off for ever*.

1 Chron. 28. 9.

IT is very true, by cupping and the Application of other Cauſticks it ſometimes happeneth, that Life, when there ſeemeth to be no Hope left, is retrieved, and the Patient reſtored to his former Health. So likewiſe the great *Phyſician*, now and then, worketh wonderfully on the Hearts of notorious and great Sinners; and by Sickneſs, or ſome other ſevere Diſpenſation, recovereth them into a State of Salvation; but then we muſt remember that theſe Caſes are ſo far from

from being certain and general, that they are extraordinary, and very rare. And, as there is no depending on, ſo there is no arguing from them.

IF it be here urged that it is as natural an Effect of Fire to purge and cleanſe, as it is to enflame and torment, and therefore, that the Wicked may be caſt into *Hell*, in order to be refined, as well as puniſhed; I anſwer, that the Scriptures no where teach or countenance any ſuch Doctrine, but, on the contrary, declare that they are condemned to that Place, there to undergo or *ſuffer the Vengeance of eternal Fire*. And truly, if the Damned are ſuppoſed to remain there till they are purified by any peculiar or neceſſary Operation of the Flames themſelves, they may as well be ſuppoſed to continue there for ever. Since we have none, no not the leaſt Account of any ſuch Virtue, either preſent or future, in them. As for the Juſtice and Mercy of *God* in this Puniſhment

Jude v. 7.

of

of the Damned, thoſe ſhall be cleared and accounted for, after I have eſtabliſhed the Eternity of it upon his Truth and Word.

AND ſo much may ſuffice to be particularly laid down concerning *Origen*'s fanciful Hypotheſis, *viz. That the Devils and damned Men ſhall, after they have ſuffered moſt ſevere and ſharp Torments for their Sins, be releaſed from their Sufferings, and finally ſaved.* I ſhall now, briefly as may be, in the

2. PLACE ſhew the Inſufficiency of the other Opinion, *viz. That the Wicked ſhall be reduced to their firſt Nothing*, or, *That there ſhall be an utter Extinction of their Being.* I confeſs the Scriptures call the Puniſhment of the Wicked in the other World * *Periſhing* and *Deſtruction.*

* Locus Mat. 10. 28. Perditionem tantum Animæ in Gehennâ, non Cruciatum denunciat. Smalcius contra Meiſnerum.

And

And from thence, ſome infer * that it is a perfect Ceſſation of their Being. But thoſe Words in the Scriptures, as well as other Authors, and even in common Speech, do ſignify ſometimes, not an End of Being, but a State of Miſery much worſe than not Being. It is commonly ſaid of careleſs and diſſolute Perſons, that they run upon their own Deſtruction: Not that they directly and preſently murder themſelves, but becauſe they unadviſedly throw themſelves into ſuch Courſes as muſt needs make their future Condition of Life very unhappy. And in *Tiberius* his Letter to the Senate of *Rome*, he thus expreſſeth himſelf. † *Ita me Dij Deæque omnes pejus perdant, quam hodiè me perire ſentio*, where he uſeth both the Words, to *deſtroy* and

* Igni æterno illi quidèm Chriſti Hoſtes, qui ſunt Diabolus & Angeli ejus, cum impiis cruciabuntur & ita delebuntur, Crellius Com. in 1 Cor. 15.

† *See Dr.* Tillotſon's *Sermon before the Queen, on St.* Mat. 25. 46.

to

to *perish*, to signify the Torment he then felt in his Mind. And certainly saith the learned * Bishop *Pearson*, *We may as well conclude, that whenever any one saith,* Ἀπόλλυμαι, *Perij*, i. e. *I am destroyed or undone, he must intend thereby that he actually is no more, as that the Destruction, or Perishing, now spoken of, must denote the perfect Deletion or Annihilation of the Wicked.*

NOR can this Inference be more justly drawn from its being called *Death*; since the same Scriptures that give it this Name, assure us also, that Death doth not make an End of us; Heb. 9. 27. for *after that is the Judgment.* To live properly, is to act with Pleasure and Delight; and to die, is to cease so to act. The first Death therefore, the Death of the Body, consisteth in its Separation from the Soul, by which

* *On the Creed in Art.* And the Life everlasting.

it

it is abſolutely diſabled from all ſuch Activity. And the ſecond Death, the Death of the Soul, conſiſteth in its Separation from *God*, the Life of rational Nature. And therefore, when the Wicked are ſentenced to depart from *God*, and are baniſhed his Preſence, they are, in the moſt proper Senſe of the Word, *Dead*; becauſe they are divided from that Principle of Life, by which they can alone act with Complacency and Satisfaction. There are, indeed, ſome other Attendants or Conſequences of both theſe Deaths. For, in the firſt, the Body, after its Separation from the Soul, is not only rendered thereby unactive or incapable of the Pleaſure of Life, but is likewiſe liable to be prey'd upon by Worms and other Animals, and to undergo ſuch Mutations and Corruptions, as its inglorious Eſtate is ſubject to. So alſo in the ſecond Death, the Soul after its Separation from *God*, though it be not annihilated, yet is it put into a State of Diſhonour and

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Rev. 21. 8. Suffering: And therefore, *The Lake of Fire into which the fearful, and unbelieving, and the abominable, and Murderers, and Whoremongers, and Idolaters, and Liars, and*, in a Word, all thoſe who are not found written C. 20. 14. in the Book of Life, *are to be caſt*, is directly called, *the ſecond Death*. The Expreſſion therefore of *Death* doth no more ſignify the utter Extinction of the Sinner, than the former of Deſtruction doth, and both of them imply that which is much more formidable, *viz.* his eternal Anguiſh, and Torment. And this leadeth me,

2. To the true Opinion, which I ſhall now confirm with clear and expreſs Teſtimonies of Scripture againſt them both. Now the Holy Scriptures moſt plainly declare, that the Puniſhment both of fallen Angels, and of thoſe miſerable Men who muſt be their Aſſociates in a future State, ſhall be eternal. This is evidently proved from

from the Sentence which our Saviour *Chriſt* telleth us, he will pronounce againſt the Wicked at the Day of Judgment. *Depart from me ye curſed into everlaſting Fire, prepared for the Devil and his Angels.* Mat. 25. 41. And that their Torments ſhall be of as long Continuance as that *Fire* which is *everlaſting*, St. *Paul* aſſureth us: For, ſaith he, *They ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.* 2 Theſ. 1. 9. I know it is objected, that the Word *Everlaſting* or *Eternal*, is in Scripture uſed for Things of a long Continuance indeed, but not of *infinite Duration.* So *Circumciſion* is called an *everlaſting Covenant.* Gen. 17. 13. And St. *Jude* telleth us, *The Cities of Sodom and Gomorrah are ſet forth for an Example, ſuffering the Vengeance of eternal Fire.* But we ſee Circumciſion is by *God*'s Appointment aboliſhed; and thoſe Flames which conſumed the Cities of the Plain are long ſince extinguiſhed. And there-

therefore, there ſeemeth to be no Neceſſity of underſtanding the *everlaſting Fire of Hell*, and the *eternal* Torments of the Wicked, in the ſcholaſtick Senſe of the Words, to ſignify thoſe which ſhall have no End; but only ſuch as ſhall have a long Continuance, or ſuch as ſhall make an End of the Sinner, as that Fire which St. *Jude* calleth *everlaſting*, did of *Sodom* and the adjacent Cities.

To this, I anſwer, that the Word Αἰώνιος, interpreted in our Language, ſometimes *everlaſting*, and ſometimes *eternal*, is indeed in Scripture, and eſpecially in the Old Teſtament, taken now and then for a long, but not an *endleſs* Duration. But, whenever it is thus to be underſtood, the Scriptures themſelves declare this to be the meaning of it. And where there is no ſuch Evidence from Scripture, then it is to be taken in its proper Signification, as it confeſſedly is in ſome Places. But there is no Declaration in the

the whole Bible, that the miſerable Eſtate of Devils and wicked Men ſhall have an End. On the contrary, the Eternity of their Torments is as plainly affirmed as Words can expreſs it. For our Lord, in the forementioned Deſcription of the Day of Judgment, having told us, that the Puniſhment of both ſhall be the ſame, doth, at the winding up, or Concluſion of the whole, affirm, that *theſe, viz.* the Wicked, *ſhall go away into everlaſting Puniſhment; but the Righteous into Life eternal.* Where the ſame Word Αἰώνιος being predicated both of the Puniſhment of the Wicked, and of the Life of the Righteous, we have as much Reaſon to believe, that the former ſhall be properly everlaſting, as that the latter is properly eternal. For theſe two being directly ſet in Oppoſition to each other, and the ſame Epithet applied to both, plainly ſhew that they muſt be of equal Duration. And that the Happineſs of the Righteous ſhall have no End, St. *Paul* aſ- Mat. 25. 46.

sureth us, when he telleth us, that
2 Cor. 4 17. *our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory;* or, as it is in the Original, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης. *viz.* such an *Eternity* of Glory, opposed to the *Moment* of Affliction here, as is not to be express'd but by *Hyperbole* upon *Hyperbole*, an *Hyper-hyperbolical Eternity* of solid and substantial Glory. Now the Happiness of *Heaven* itself would not be such, if it were not properly *eternal.* If the Possession of it were not certain and unalterable, it would be lame and imperfect, for amidst all its Joys, it would damp the Spirit to think that they were finite; that the Time would come, when its Felicities should have an End, or its Enjoyment of them must cease. This would bring such a Concern upon the Mind, such an Heaviness upon the Spirit, that it would rob the Soul of that entire and plenary Satisfaction it must otherwise take

take in thoſe pure and pleaſant Regions. But *God*, to ſecure us againſt thoſe diſmaying Fears, hath promiſed us a Felicity adequate to our very Beings, nay, as immortal as himſelf. For ſo St. *Paul*, οὕτω πάντοτε σὺν κυρίῳ ἐσόμεθα, *we ſhall ever be with the Lord.* 1 Theſ. 4. 17. Where *God*, by his Apoſtle, hath added this *Heaven* to *Heaven*, that it ſhall be ſuch to us, whilſt he is the Lord. And that ſurely will be, not only εἰς τὸν αἰῶνα for an Age, or ſome great Period and Revolution of Time, or εἰς τοὺς αἰῶνας τῶν αἰώνων, to Ages of Ages, as the Objecters do interpret the Phraſe; but πάντοτε *always*, which admitteth of no Reſtriction, but plainly importeth, in the ſcholaſtick Senſe of the Word, *for ever and ever.* Now ſuch being the *Eternity* of Life, into which the Righteous ſhall go, the *Eternity* of Puniſhment, into which the Wicked ſhall be ſentenced to depart, muſt be the ſame. And that it is ſo, we may gather farther, from that plain Account which our *bleſſed Savi-*

our giveth of it, in the ninth Chapter of St. *Mark*'s Gospel; where he hath told us, more than once or twice, that in *Hell the Worm dieth not, and the Fire is not quenched.* The *Worm*, as was observed before, from several of the Fathers, is, as St. *Austin* expressly saith, figuratively referr'd to the Soul, and the Fire is properly spoken of the Body; and surely both Body and Soul must needs be eternally miserable, since the *Worm* of the one *dieth not*, and the *Fire* of the other *is not quenched.* Where the present Tense *is* not quenched, doth strongly and emphatically denote the future; as is evident, not only from the Place from whence it is quoted, but from this, that it is just before called the τὸ πῦρ τὸ ἄσβεστον, *the Fire unquenchable*, or as our Translation deservedly readeth it, *the Fire that never shall be quenched.* Now, if the Fire of *Hell* shall never be extinguished, it must remain, as it is at present, a Torment

St. Aug. de Civ. Dei, lib. 20.

to

to all thoſe that are and ſhall be caſt into it *for ever and ever.*

As for the πῦρ αἰώνιον, or *eternal Fire*, mentioned by St. *Jude*, whoſoever readeth Dr. *Hammond*'s Note upon that Text, will be ſatisfied that there is no Neceſſity at all of underſtanding it of the Fire which conſumed thoſe Cities; but rather that there is a Conjunction of all Circumſtances in the Context to perſuade the Underſtanding it of the *eternal Hell.* For the Inhabitants of thoſe Cities being undoubtedly ſignified by the Names of them, (For theſe were they that giving themſelves over to Fornication, and going, or *having gone*, after ſtrange Fleſh) the Apoſtle affirmeth, that they *are* ſet forth for an Example, ὑπέχουσαι, *undergoing*, or ſuffering [in the preſent Tenſe], *viz.* at that time when St. *Jude* wrote this, the Vengeance of *eternal Fire.* V. 7.

SUCH and the like are the Declarations of the Holy Scriptures concerning the *Eternity* of *Hell*'s Torment, which have been interpreted in the proper Senſe of the Words, not only by *modern* Theology, as is inſinuated by the *Author of the Letter of Reſolution concerning* Origen *and his chief-eſt Opinions;* but by the unanimous and concurrent Agreement of all Antiquity, *Origen* only excepted; as is confeſſed even by that *Author* himſelf towards the beginning of his Book, however he ſeemed to have forgotten it near the Cloſe. For he telleth us, that his Opinion, concerning the Liberation of the puniſhed, whether Men or Dæmons, is ſuch, that they, *viz.* the Antients could not tell whether they ſhould be grieved or laugh at it. And he ingeniouſly acknowledged, that he could not oppoſe to this ſeverer Cenſure ſo much as one more favourable in his Behalf, becauſe the more antient Au-

Letter of Reſolution concerning Origen, *&c.* p. 74.

P. 7.

thors,

thors, however they favoured and admired his Perſon, (as he had ſhewn before under the former *Quære*) were yet all profeſſed Enemies to that his *Dogma*.

IT will, therefore, I hope, be ſufficient to ſet down, out of the infinite Authorities that might here be produced, a Specimen or two of what the Ancient Fathers taught concerning the Point in Diſpute. And

Tertullian, in his Apologetick, and other Pieces, very often declareth both his own, and the Opinion of the Chriſtians in his Time about it. *Affirmamus te, Anima, manere poſt Vitæ diſpunctionem, & expectare Diem Judicij, proque Meritis, aut Cruciatibus deſtinari, aut Refrigerio, utroque ſempiterno*, i. e. *We Chriſtians affirm that the Soul remaineth after this Life, and that it expecteth the Day of Judgment; and that, according to its Deſerts, it is deſtin-* Tertul. de Teſtimonio Animæ.

ed either to Torments, or to Bliss, and both of them Everlasting. Again, *Qui judicaturus sit Cultores suos in Vitæ æternæ Retributionem, profanos in Ignem æque perpetem ac jugem,* i. e. *Who will adjudge his Worshippers to the Reward of eternal Life, but the Profane unto Fire, and that equally perpetual and everlasting.*

Cyprian. Ep. ad. Demetrianum.

ST. *Cyprian* saith, *Cremabit addictos ardens semper Gehenna, & vivacibus Flammis verax Pœna: Nec erit unde habere Tormenta vel Requiem possint aliquando, vel Finem. Servabuntur cum Corporibus suis Animæ infinitis Cruciatibus ad Dolorem,* i. e. *The true Punishment of a burning Hell shall always torture the damned, with living Flames: Nor shall their Torments have, at any Time, either Intermission or End: For both their Souls and Bodies shall be preserved and kept to suffer eternal Pains.* Again, *Manet postmodùm*

Ep. prædict.

Carcer

Carcer æternus, & jugis Flamma, & Pœna perpetua. There remaineth to them afterwards, the eternal Prison, the everlasting Fire, the perpetual Punishment. And elsewhere he saith, *Eruntque in Tenebris & Gehennalibus Flammis, Pœnæ irremediales, inconsumptibiles Ignes, Dolores perpetui, Tormenta æterna,* i. e. *There shall be in the outer Darkness and Flames of Hell irremediable Punishments, unquenchable Fires, perpetual Pains, and everlasting Burnings.*

THE *Bishop* and *Clergy* of *Rome,* in an Epistle to St. *Cyprian,* write thus, *Paravit Deus Cœlum, sed paravit & Tartarum; paravit Refrigeria, sed paravit etiam æterna supplicia,* i. e. *God hath prepared an Heaven, but he hath prepared an Hell too; he hath prepared Refreshments, but he hath also prepared everlasting Punishments.* And,

ST.

Aug. de Civ. Dei, l. 21. ST. *Auſtin*, to name no more hath beſtowed a whole Book upon the *Eternity* of *Hell*'s Torments, againſt the various Opinions of the *Epicureans*, *Peripateticks*, *Platoniſts*, *Origeniſts*, and ſuch lewd and carnal *Chriſtians*, as depended upon either Interceſſions of Saints, or the external Participation of the Holy Sacraments, or the *Opus operatum* of Prayers, Alms-deeds, and the like; in Oppoſition to all whom he hath proved at large, *That the Bodies of Men ſhall not be annihilated by Death;* but *that thoſe of the Wicked, ſhall, after the Reſurrection, remain in the Torments of Eternal Fire, that it is not neceſſary, that the periſhing Diſſolution, or utter Extinction of the Fleſh, ſhould follow from extreme Pain and Anguiſh. That living Bodies may ſubſiſt in real Fire. That the Fire of Hell, although it be material, may by its Adheſion torment even incorporeal Spirits.*

Spirits. That Juſtice doth not require that the Time of Sufferings ſhould be no longer than the Time wherein the Offences were committed. That the Puniſhments after Death are not inflicted for the Sake of purging and cleanſing the Criminals. And, in a Word, *That their Opinion is moſt falſe, who ſay that the Puniſhment of Devils and damned Men ſhall not be perpetual and without End.*

AND thus having from the Scriptures, and Writings of ſome of the Fathers of the Church, eſtabliſhed the Truth of the Point under debate; I ſhall now make ſome Return to what is objected againſt it, from the *Juſtice* and *Mercy* of *God*, and ſo paſs on to the Concluſion of the Whole.

IT is objected to the Truth now laid down, that it cannot be conſiſtent with the *Goodneſs* and *Juſtice* of *God*,

God, to inflict *eternal* Punishments for temporal *Offences*, there being no manner of Proportion betwixt these two. And to make way for this Objection to enter, that it may have the freer Passage and greater Force with it, the Nature of *Sin*, the Nature of *Punishment*, and the Nature of distributive *Justice* are all misrepresented to us. As to the

Account of Origen, &c. p. 72.

First, The Nature of *Sin*, we are told, *That it seemeth true, and not dishonourable to God, that Sin it self proceedeth from no Power of the Sinner's own making, neither is the Pleasure of it from any Suitableness or Congruity which he devised; for he findeth them both made ready to his Hand, only he was so careless and unhappy as to transpose Things from their due Places, and make such Combinations of them as were to his own Damage in the Event, and such as were not primarily intended by that most wise and benevolent Mind, which made*

made and ordered all things to the beſt they were capable of. Concerning the

Second, It is affirmed by the ſame Author, *That the Reaſon of all Puniſhments inflicted by God or Man, is the Profit of the puniſhed, the Emendation of the Party ſuffering.* And as to the

Third, It is ſaid, *That diſtributive Juſtice conſiſteth in proportioning the Pain and Smart of the Puniſhment to the Pleaſure reaped by the Tranſgreſſion.*

BUT theſe Objections, if they are looked into, will appear frivolous, and to have little Weight with them.

1. THE Art and Slight of the firſt lieth chiefly in extenuating the heinous Nature of Sin, by aſcribing it partly to *God,* and partly to the Sinner, as if *God* had ordained both the Power and the Pleaſure of it; and as if

if it were only an Infelicity, or at moſt, a Careleſneſs in the Sinner.

BUT to this I anſwer: If by *Power* is meant Authority or Licence to Sin, then it is certainly falſe, and moſt diſhonourable to *God*, to ſay, that the Sin it ſelf proceedeth from a Power of his, and not of the Sinner's own making: For this directly taketh the Odium from off the Sinner, and throweth it upon *God*. This maketh *God*, and not the Sinner, the Author of Sin; but ſaith the *Son of Sirach*, *Say not thou, it is through the Lord that I fell away, for thou oughteſt not to do the Things that he hateth. Say not thou he hath cauſed me to err, for he hath no need of the ſinful Man. The Lord hath commanded no Man to do wickedly, neither hath he given any Man Licence to ſin.*

Eccluſ. 15. 11, 12.

v. 20.

OR, if by *Power* is meant Inclination or Appetite to *Sin*, which both adviſeth the Fact, and enforceth the Com-

Commiſſion of it, neither is that from *God*, but from the Sinner's ſelf; for ſo St. *James* expreſsly, *Let no Man ſay, when he is tempted, I am tempted of God, for God cannot be tempted with Evil, neither tempteth he any Man; but every Man is tempted when he is drawn away of his own Luſt and enticed.* James 1. 13, 14.

BUT if by *Power* is meant only a Faculty or Ability in general of acting or not acting, then it is true what *the Son of Sirach*, in the Chapter before cited, affirmeth, that *God made Man from the Beginning, and left him in the Hand of his own Counſel*, i. e. *God* endued Man with a Liberty of Will, and made him a free Agent, and ſo gave him a *Power* of ſinning or not ſinning; but then the Sin doth not proceed from this *Power* as the neceſſary Cauſe of it; for that is contrary to the very Suppoſition. And the *Power* it ſelf is ſo far from extenuating, that it doth indeed inhaunce and Eccluſ. 15. 15.

ag-

aggravate the Sin, becauſe it is a manifeſt Abuſe of a great and moſt excellent Gift of *God*. To explain this in a familiar Inſtance. Suppoſe a Prince ſhould raiſe a Man of a low and mean Degree to an high and honourable Station, and put him into ſuch a Poſt as is not only very profitable to himſelf, but attended with great Power over others, whereby he is enabled to do many Things, both good and bad, which in his humble and abject Eſtate he could not poſſibly be ſuppoſed to attempt: Now if the Perſon thus advanced, far beyond his Deſert, and by the ſole Favour and Kindneſs of his Prince, ſo that he is to be eſteemed merely his Creature, uſeth this Power not to ſupport and defend, but to injure and affront his Sovereign; pray tell me whether this *Power*, ſo abuſed by him, can be judged any Excuſe for his Villany? I am ſure the good Patriarch *Joſeph* thought otherwiſe, when the Advancement he met with in his Maſter's Houſe, and the

Au-

Authority he was inveſted with, gave him an Opportunity or *Power* of committing a very foul Crime againſt him. But *he refuſed, and ſaid to his Maſter's Wife, Behold my Maſter wotteth not what is with me in the Houſe, and he hath committed all that he hath to my Hand; there is none greater in this Houſe than I, neither hath he kept back any thing from me but thee, becauſe thou art his Wife; how then can I do this great Wickedneſs, and Sin againſt God?* Gen. 39. 8, 9.

THIS for the *Power* of Sinning; and as to the *Pleaſure* of it, there is none that I know of in it, or if there be, that little there is, is certainly of the Sinner's own deviſing, and is ſuitable and congruous to none but himſelf; for it conſiſteth purely in his debauched Fancy, and falſe Opinion of Things. For *God*, as is confeſſed in the Objection, intended and ordered all Things for the beſt they are capable of; but the Sinner by tranſpoſing

them from their due Places, disturbeth the Harmony of Things, from whence alone ariseth all true Pleasure. And this transposing of Things from their due Places, and putting them out of the Course which *God* allotted to them, contracteth a greater Guilt than the Epithets of *unhappy* or *careless* would be thought to betoken; for it is indeed a direct Opposition of the Sinner's Will against *God*'s: *God* will have Things go one way, but the Sinner will have them go another. And therefore though *God* doth not, cannot suffer any real Injury, or Detriment from the Transgressions of a Sinner, yet since there is such an infinite Distance between an Almighty Being encircled with Glory and Power, and a mere lump of Clay, or heap of Dust and Ashes, informed and inspirited purely by his Goodness and Power, and which by Consequence is altogether his Creature, and the Workmanship of his Hands; for this poor and despicable Creature, I say, that

liveth

liveth and moveth only in him, to exalt himſelf above his Maker; for a Worm to attempt to controul the Sovereign Lord of all Things; for a Man to reſiſt *God*, and to ſpurn at his mighty and only Benefactor, is a Crime of that complicated Guilt, that the Odiouſneſs of it cannot now be fully conceived, much leſs expreſſed by us; and therefore, if perſiſted in, may well be thought to deſerve a Puniſhment infinite in Duration, as the Majeſty againſt which it is committed, is ſuch in all Reſpects whatſoever.

I am a little cautious here how I expreſs my ſelf as to the Infinity of the Puniſhment, becauſe it is urged, that *the making the Puniſhment infinite in all Reſpects, becauſe God is ſo, ſets ſuch a Rule for the meaſuring a Fault by as will make all Sins equal.* But I do not affirm, that the Puniſhment of *all* the Damned is infinite in *all* Reſpects; nor do I make the *Infinity of God* the only Reaſon

Account of Origen, &c. p. 75.

even of its *Infinity of Duration.* For the Wilfulneſs and Impenitency of the Sinner cometh into the Account as well as the infinite Majeſty and Goodneſs of the Perſon againſt whom the Sin is committed; ſo that I do not make all Sins equal either for Guilt here, or for Puniſhment hereafter.

1. NOT for Guilt here; for though the Nature of Sin in general be of that horrid Quality I have now deſcribed, and muſt, in it ſelf conſidered, be (as the ingenious Mr. *Norris* hath demonſtrated) the very greateſt of all poſſible Evils, and conſequently (as he argueth) deſerve even an *Eternity* of Puniſhment; yet there may be, as was hinted, greater or leſſer Degrees of Wilfulneſs and Impenitency in particular Inſtances of it, which may aggravate or leſſen the Guilt of them. And *God*, againſt whoſe infinite Majeſty they are committed, hath a Right to paſs by and pardon what and how he pleaſeth.

Norris *his Miſcellan.* p. 385.

And

And he hath declared, that *he remembreth whereof we are made, he considereth we are but* frail *Dust;* and that in the final Sentence of Condemnation, he will involve, not all Sinners, (for who then could stand before him?) but those only who are obstinately and impenitently such; those who have adhered to the Part, and maintained the Faction of *Satan*, against himself, and against his *Christ*, and that also, to their Lives end. Now all such, because they are guilty, not of a temporal, but an eternal Offence, are worthily punished with an eternal Punishment; for that Sin is an eternal Offence *(à parte post)* against the Majesty of *God* is plain from hence, that an eternal Satisfaction is due to him for it. Otherwise what Necessity would there have been for the *eternal* Son of *God* to have come into the World and to have died for it? Which Death of his was therefore a sufficient Satisfaction for Sin, because the Dignity of his Person, being infinite, gave such a Ps.103.14.

value to it, that what he ſuffered, though but for a ſhort Time, was equivalent to what we ſhould have endured unto all Eternity. In ſhort tho' the Act of Sin be tranſient, yet the Offence or Guilt is permanent, and will endure for ever, unleſs expiated by the Death of *Chriſt*, which therefore, that it may expiate the Offence, is eternal. And therefore the Man who, at the Bar of *God*'s Juſtice, cannot plead that Satisfaction, or Chriſt's Payment of the Debt in his own Right, ſhall at the laſt Day, by the juſt Judge, or great *King*, be delivered over to the *Tormentors, till he himſelf pay* (which alas! he can never do) *all that is due unto him.* Nor doth it from hence in the

Ovid. Pœna poteſt demi, culpa perennis erit.

2 PLACE follow, *viz.* becauſe all wicked Mens Puniſhments in the other World are eternal, that therefore they are equal. For thoſe that are the ſame in Duration may be vaſtly different as to their Degree. And as *one Star*

Star differeth from another Star in Glory, and one faithful Servant is made Ruler over five Cities, and another oven ten, which repreſenteth a different degree of Bliſs, or at leaſt of Glory in the eternal Reward of good Men; ſo *one Servant ſhall be beaten with many, and another with fewer Stripes.* And it *ſhall be more tolerable for Tyre and Sidon, and even for the Land of Sodom in the Day of Judgment, than for thoſe Cities* and Places wherein the mighty Works of *Chriſt* were done, and they repented not; which evidenceth that there are degrees of Puniſhment even in that eternal *Hell* which *God* hath prepared for the Wicked, according to that of St. *Auſtin, Nequaquam negandum eſt etiam ipſum æternum Ignem, pro diverſitate Meritorum, quamvis malorum, aliis leviorem, aliis futurum eſſe graviorem; ſive ipſius vis atque Ardor pro Pœnâ dignâ cujuſque varietur; ſive ipſe æqualiter ardeat, ſed non æquali Moleſtiâ ſentiatur,* i. e.

1 Cor. 15. 41. Luke 19. 17, 19. C. 12. 47, 44. Mat. 11. 22. Aug. de Civ. Dei. l. 21. c. 16.

It is by no means to be denied, but that even the eternal Fire will, according to Mens Deserts, though evil, be to some lighter, and to some more grievous; whether its force and heat shall vary according to the condign Punishment of each Sinner, or that equally burn, but yet be not to be felt with equal Pain and Trouble. As for the

2. OBJECTION, *viz. That the Reason of all Punishments inflicted by God or Man, is the Profit of the punished, or Emendation of the Party suffering;* a little will suffice to be said to that, because it is directly and manifestly false; for the formal Reason of all Punishment is the Prevention of Sin, or securing the Law against Transgressors and Violators of it. Indeed Emendation of the Party suffering is so far the Reason of Punishment, as it falleth in with, and supporteth that great End; but where there is no Likelihood or Hopes of that

that, Puniſhment hath none, no not the leaſt Regard to it. This is evident in all capital Puniſhments whatſoever. As likewiſe in perpetual Exiles, Slavery, and the like, of which how the End or Reaſon can be the Good, the Political Good it muſt be in thoſe Inſtances, of the Party ſuffering, is inconceivable. Leſs yet will ſerve in Anſwer to the

3. *Viz. That diſtributive Juſtice conſiſteth in proportioning the Pain and Smart of the Puniſhment, to the Pleaſure reaped by the Tranſgreſſion.* For though *Juſtice* may be concerned to proportion the Puniſhment to the greater or leſſer Degree of Malignity in the Crime; yet how it is concerned in the Pleaſure of that which hath, or at leaſt is ſuppoſed by Juſtice to have, none in it, muſt be hard to imagine. I doubt not but there is as much pretended Pleaſure in over-reaching a Man in a Bargain, as there is in breaking open an Houſe; but that the

the diſtributive *Juſtice* of a Nation is obliged to treat thoſe two Faults with an equal Puniſhment, I ſuppoſe, will not be affirmed. Indeed as *Juſtice* hath none, no not the leaſt Regard to the Pleaſure that is fanſied to be in a Crime, ſo I doubt not but that Sinners, generally ſpeaking, take more Pains, and create more Vexation and Trouble to themſelves, to purchaſe Damnation, than good Men do to arrive at the glorious Manſions of eternal Bliſs.

BESIDES what hath been already ſaid towards the clearing and vindicating the divine *Juſtice* and *Mercy* in the eternal Puniſhments of the Damned; it may be farther conſidered, that the Rewards, which *God* hath promiſed to Obedience, do as far exceed the Merits of our beſt Performances, as the moſt reflecting Sinner can pretend, that thoſe Puniſhments are greater than the Demerits of his Crimes: That *God* hath not by any four neceſſita-

ceſſitating Decree predeſtinated any one to thoſe Torments, but that it is within the Sinner's own Breaſt, either to be everlaſtingly happy, or eternally miſerable. That *God* hath plainly propoſed, and made known the Terms and Conditions upon which eternal Happineſs may be obtained, and eternal Miſery avoided. That he hath likewiſe made thoſe Conditions poſſible, nay that, by the Aſſiſtance of his Grace, he will enable every one who ſincerely endeavoureth it, to perform them: What therefore can be more juſt than, after all this, to beſtow the one, and to inflict the other? What can be more good than to create a Being capable of the higheſt Happineſs, and then to leave it to its own Choice whether it will be ſo or no? So that in this Caſe the Sinner, if he incurreth eternal Puniſhment, can have no other to blame but himſelf, becauſe his Deſtruction is purely from himſelf.

ADD to all this, in the laſt place, that Puniſhments are not threat'ned primarily with a Deſign to be inflicted, but to deter Men from the Commiſſion of that againſt which they are threat'ned; and therefore the fixing and determining the Nature of theſe, is not ſo properly an Act of *Juſtice* as of *Prudence* in a Lawgiver, to ſecure a juſt Deference to his Authority, and a due Obſervance to his Injunctions. And by how much the ſeverer theſe are, in the Caſe before us, ſo much the greater Manifeſtations are of the divine *Goodneſs*, which hath laid ſuch forceable Obligations upon Men to be Holy, and conſequently to be Happy: So that *God* ſeemeth in great Mercy to have threatned an *Hell*, on purpoſe to fright Men into *Heaven*. And truly, as St. *Chryſoſtom* obſerveth, εἰ μὴ ῥεένναν ἠπείλησεν, εἰ μὴ κόλασιν ἑτοίμασεν, οὐκ ἂν πολλοὶ τῆς βασιλείας ἐπέτυχον. i. e. *If God had not threat'ned an Hell, if he had not*

Chryſoſt. Serm. 7. ad Antioch.

not prepared or made ready an eternal Punishment, not many would have obtained his everlasting Kingdom.

CHAP.

CHAP. XII.

Application of the Whole.

IN the concluding Chapter of this Book I think it proper to apply my ſelf to four ſorts of Men.

1. TO the *ſpeculative Atheiſt*, who denieth the Being of a *God*, and derideth a future State, both good and bad, both *Heaven and Hell.*

2. TO the *practical Atheiſt*, who though he profeſſeth to believe theſe things, yet liveth as if they were altogether unworthy of his Belief.

3. TO ſuch *Chriſtians* as entertain other Notions of *Hell* than what I have here laid down. And,

4. TO them (and I hope ſome ſuch there will be) who may agree to, and be

be ſatisfied with what I have written of it. And,

1. FOR you Gentlemen of looſe and atheiſtical Principles, I think my ſelf in Duty bound to warn you of that evident Deſtruction into which thoſe Principles naturally lead you. And if that which I have treated on in this Diſcourſe have any, though but the leaſt appearance of Truth with it, methinks it ſhould ſtop you in your Career, and put you at leaſt upon conſidering whither you are going. I queſtion not but it will be its Fortune to meet with ſome of you, who may think your ſelves obliged to look into it, if for no other Reaſon, yet to ſee what you can pick out of it for the Subject of your Wit and Drollery. But as it was good Counſel given to the oppreſſed Subjects of *Herod*, to be ſure of his Death before they publickly rejoyced at it; ſo I would adviſe you, Gentlemen, to be ſure of your Hand, that there is no *Hell* before

fore you ſcoff and jeer at the Puniſhments of it. Indeed the Triumphs of your Wit, ſhould you happen to be in the right, will paſs off well enough, with a pleaſant and brisk Air, amidſt the Applauſes of your Admirers; but after all, ſhould you be in the wrong, ſhould there prove to be an *Hell*, I fear you will careſs one another in it with as ill a Grace as Maleſactors do at the Place of Execution. The poinancy of your Reflections, however inſipid and flaſhy now, will then, reſulting from the juſt mixture of proper Ingredients, have its full Taſte and Reliſh: And your Jeſts, though they do little elſe than ſhew their Teeth at preſent, will then bite like a Serpent, becauſe they will then be put home to their true Object, transferred from the ſuppoſed to the real, from the credulous to the incredulous Fool, to the Fool that now ſaith in his Heart there is no *God*; who being then ſtripped of his beauiſh Dreſs, will lay himſelf open to your Laſh in his naked Simplicity,

plicity, and ſufficiently expoſe himſelf both to your Laughter and Indignation. For however you may hug and pleaſe your ſelves with a fond Imagination that you are wiſer than the reſt of Mankind, that you are not to be impoſed upon by the crafty Tales of Prieſts, and the cunning Inventions of ſubtle Politicians; yet when the Devil hath once brought you to his Lure, decoy'd you into his Net, and caught you in his Trap; believe me, Sirs, you will then too late find your ſelves the only gulled and cheated Perſons: There will be no *Scepticiſm* there. Your beloved and now extolled Principle of *Senſe* will fully convince you of the Truth and Reality of thoſe Torments, which you would not now believe; and all the evaſive Shifts of your abuſed *Reaſon* will afford you no means of Eſcape, no not the leaſt Loophole to creep out at from them. It is rationally preſumed, that notwithſtanding your Endeavours to ſtifle it, you have a faithful

Witneſs of theſe things in your own Breaſts, which now and then, in ſpight of all, doth remind you of them; and who knoweth but the *Sun*, even in whoſe ſight you are not aſhamed to offend, and who is a Witneſs of your daring Impieties, may be ordained to puniſh you for them? There is a confeſſed *Analogy* between *Conſcience* and the *Sun* in this World, and it is not impoſſible but that as one is the inward, ſo the other may be the outward Plague of the other; as the one is *the Worm that dieth not*, ſo the other may be *the Fire that never ſhall be quenched.*

BUT whether this Conjecture have Truth with it or no, you may be aſſured that there is an *Hell;* if it be not there, it is certainly ſomewhere elſe. And this I dare more than conjecture, that if you your ſelves would but attend to all the Principles of human Actions; if you would take in the whole Extent of our Nature, and not

not diſcard the better half of it, the Soul; the Certainty of *Hell*-Fire would be no leſs viſible and glaring to the Eye of your Mind, than that of the *Sun* is, in a clear Day, to thoſe of your Body. It would be well therefore if the daily Sight of the one would put you in Mind of the dreadful Puniſhments of the other, for this might poſſibly be a Means to move you to eſcape them.

2. As for you who profeſs the Belief of a future State, that acknowledge an *Heaven* and an *Hell*, and yet live as if there were neither, you are under a much greater Condemnation than the former. For they, bad as they are, do yet act according to their Principles; but you, by living contrary to yours, do manifeſtly betray them. They are Religion's generous, open Enemies; you its treacherous, ſecret Foes, from whom much more Danger and Miſchief may be expected. For Religion doth not, cannot

ſuffer ſo much from the rude Attacks of thoſe its avowed Adverſaries abroad; as it doth from the deep and fatal Wounds it receiveth from you, its falſe Friends at Home. And therefore if there be one Place in the Dungeon of *Hell darker* than another; (and ſo there is, as ſurely as there are *Maculæ* in the Body of the Sun) it muſt be you, you Traitors, that deſerve it. — But I forget my Deſign, which is not to ſuppoſe you there, not to bring you, but to prevent your coming, thither. And ſurely this is ſo charitable, that you your ſelves, if you have not quite loſt your Wits, will aſſiſt me in it. And all that I crave of you to this End is, that you would ſit down, and put it earneſtly to your ſelves, what it is to *live with devouring Flames*, what it is *to dwell with everlaſting Burnings*. Repreſent to your Minds, in as lively Ideas as you can, the horrid Torments by Fire even in this World; Think of the Roarings of *Phalaris* his Brazen Bull, of which

which the witty Inventor *Berillus* made the firſt Experiment. Think of the Gridiron of St. *Laurence;* the boyling Caldron of Oil into which the Evangeliſt St. *John* was put, before the *Latin-Gate* at *Rome*, and the unparalelled Tortures by Fire, it is ſaid the *Engliſh* ſuffered from the *Dutch* at *Amboina;* or what others you have either read of in Hiſtory, or may furniſh your ſelves with, out of the rich Store-houſe of Fancy and Imagination. And then, when you have done this, think, how that all theſe are but as Fleabites, as nothing, in Compariſon of the dreadful Torments of *Hell* Flames, which exceed all theſe in Degree, as much as the vaſt Body of the *Sun* exceedeth a poor culinary Fire, or as Devils are more ingenious and malicious to torment than Men. And then, for Duration, theſe, you know, can be but momentary and ſhort; but thoſe, as you have heard, are laſting and permanent, and will endure *for ever and ever.*

AND now, how can you think on such an *Eternity* as this and not tremble? How can you profess to believe all this, and yet boldly walk on in the ready Road to it? For, be ye assured, every Sin you commit, every lewd, dishoneſt and ungodly Action you are guilty of, is a plain Step, a direct Advance towards it; and will as certainly, if persisted in, lead you thither, as keeping on in a known Way, from one Place to another, will bring a Man to the City or Town, his Journey is designed for. It is no great Matter whether you your selves actually intend this or no; for he who is insensibly carried down the Stream into a devouring Gulph, is as sure to perish there, as he who wilfully throw-
Isa. 46. 8. eth and plungeth himself into it. *Remember this* therefore, *O ye Transgressors, and shew your selves Men.* Be advised of the Danger you are in; and, while you have Opportunity and Power so to do, rescue and save your selves

ſelves from it. It is the Saying of the Wiſe-Man, and worthy it is to be written with the Point of a Diamond, that, *He who ſeeketh Miſchief, it ſhall come unto him;* and *he that purſueth Evil, purſueth it to his own Death.* Prov. 11. 19, 27.

Be not then, by an irrational Adherence to thoſe Ways that inevitably tend to your Deſtruction, *led, like an Ox to the Slaughter, and like a Fool to the Correction of the Stocks.* Prov. 7. 22.

Do not ſtop your Ears to ſuch friendly Admonitions, but turn away in time from your irreligious Courſes, the Path that leadeth to Death and *Hell;* and make haſte into the Ways of Godlineſs, the Road to eternal Life and Happineſs. It is certain the ſerious Conſideration of theſe things will have this Effect upon all, but ſuch as have the inconſiderate Courage to be damned. But,

3. IT is very probable there may be ſome that entertain other Notions of *Hell* than what I have here laid

down, and that either as to its *Place*, or as to the *Eternity* of its Puniſhments.

To you who may not be ſatisfied with the former, I have this ſhort requeſt to make; that, as you think fit to take your Liberty, ſo you would not condemn me for making uſe of mine. There is a confeſſed Latitude in the Point of the *Place of Hell*; and therefore I have taken all the Care imaginable to declare, that the Propoſition, concerning the Body of the Sun's being the *local Hell*, is purely conjectural. If the Reaſons brought for it do not ſatisfy you, you are but where you were, and there cannot be any great harm done: Becauſe I do not either arraign your Senſe, or magiſterially impoſe mine. Indeed, I thought my ſelf obliged, before I introduced a new Hypotheſis, to ſhew why I did not acquieſce in the old: But, if that which I have ſaid on that Head too, ſeem ill-grounded,

ed, upon Information, there are Hopes of Amendment: For I am not ſo fond of my Notions as to venture with the good Biſhop, who aſſerted the *Antipodes*, to be branded as an Heretick for them. Obſtinacy is that which above all things I would avoid; and if you are thoroughly perſuaded I am in the wrong, and think it worth the while to ſet me right, inſtead of being offended with, I ſhall be indebted to you; and I do here faithfully promiſe, I will not be aſhamed to acknowledge the Obligation.

As for you that differ from me about the Eternity of Hell's Torments, I cannot be ſo indifferent towards you, becauſe I take that to be a neceſſary part of the Chriſtian Doctrine, and a fundamental Point of Faith, expreſsly contained in the laſt Article of our Belief, and founded directly upon the Word of *God*: And therefore if any of you cannot reconcile this with the

the Notions you have of the *Mercy* and *Juſtice* of *God;* yet ſince this is revealed in the Word of *God,* and embraced by the whole Catholick Church, whatever Opinion you may cheriſh privately, within your own Breaſts, you ought not to publiſh it: Becauſe this is a fundamental Point, and of a very nice Conſequence, which toucheth the Eſſence and Operations of *God, whoſe Thoughts are not as our Thoughts, nor are our Ways like his Ways,* and therefore we cannot reach or fathom the Depth of them; but this we may be aſſur'd of, that as *they are Mercy and Truth to ſuch as keep his Covenant, and his Teſtimonies;* ſo even in reſpect of thoſe who ſhall be condemned to *everlaſting Burnings*, he will, at the great Day of Judgment, plainly appear to the whole World, and even to themſelves too, to be *juſtified in his Sayings, and clear when he is judged.*

4.

4. I have now only one Word more to offer to you that are not adverſe to what I have written on this Occaſion, and I have done: And that is, that you would not look upon theſe Things as dry and uſeleſs Speculations, but ſuch as ought to have a ſtrong Influence on our Lives and Converſations. I am ſure, whenever I turn my Eye towards the *Sun*, with an expreſs and actual Intention of Mind to theſe Things, inſtead of worſhipping and adoring that, I cannot refrain myſelf from breaking out into this, or the like devotional Meditation to the great Creator of it.

O *God*, who above all thy ſublunary Creatures, haſt dignified Man with the Light of Reaſon, which affordeth him many full and ſubſtantial Proofs of a future State; and haſt alſo expreſly declared in thy holy and revealed Word, that there is a Life after this, wherein good Men ſhall be rewarded,

rewarded, and evil Men punished; that the Righteous shall be received into thy heavenly Kingdom, and that the Wicked shall be shut out from thence, and thrown into the horrid and dismal Pit of *Hell*. O God, who hast farther declared, that the *Hell* was prepared for the *Devil*, that rebellious Spirit, and an innumerable Multitude of Angels that fell with him, who are reserved there *in Chains of Darkness unto the Judgment of the great Day*; and that it will also be the Fate of infinite Numbers of ungodly Men to be, both Soul and Body, cast into it; and hast also expressly called it, γέεννα τῦ πυρὸς, *the Hell of Fire*, and described it to be *a Lake of Fire that burneth Day and Night for ever*. I am inclined from all this to conclude, that it is a mighty and vastly extended Place, far beyond what can be supposed to be at or near the Center of this little Ball of the Earth, and of a Nature not likely to subsist there; but though it

suiteth

ſuiteth not with my Reaſon to think it there, yet do I not in the leaſt diſbelieve that it is, nay, there appear to me plain Evidences of it: For when I conſider the Works of thy Hands, and, as I conceive my ſelf obliged, ſeriouſly contemplate the beautiful Fabrick of this great viſible World, amongſt the reſt of its Parts, a Body of a vaſt and wonderful Bulk, ten hundred thouſand times bigger than this Globe of the Earth and Seas, preſenteth itſelf daily to my View, which by the burning Heat of its Rays ſenſibly convinceth me of the hot and fiery Conſtitution of its Nature: And being, according to the Opinions of the beſt and moſt acute Philoſophers, ſituate at the extremeſt diſtance from the *Empyrean Heaven*, where is the Throne of thy Glory, and the Seat of the bleſſed Angels, and the happy Souls of juſt Men made perfect; being it is directly oppoſite to that in this, as *Heaven* and *Hell* are to each other in all reſpects whatſoever;

ſoever; being that is the higheſt and this the loweſt Place, that the greateſt and this the leaſt of thy everlaſting Works; being this remaineth no leſs fixed and unmoveable than that; being this was the firſt part which thou didſt create in this viſible World, immediately ſucceeding the Sin and Fall of *Lucifer* and his Angels; it ſeemeth to me, upon the beſt Reaſon I have of Things, to be the Place which thou madeſt for their Priſon, and for the Puniſhment both of them and of wicked Men. And I am the rather confirmed in this, becauſe of the early and almoſt univerſal *Idolatry* paid to it, it ſuiting well with the extream Subtlety of that apoſtate Spirit to entice Mankind to *deny thee the God above*, and to worſhip at once the Seat of his Kingdom, and the Place of their own eternal Torment. And though this End of its Creation is not plainly mentioned in thy revealed Word, yet is it not in the leaſt contradicted by it, or any Part of it;

nay

nay, I think there is one Hint that ſoundeth ſomething like it. For there I read of an *Angel that poured out his Viol upon the Sun, and Power was given him to ſcorch Men with Fire, and Men were burned with great Heat, and blaſphemed the Name of God, and they repented not to give him Glory.* Rev. 16. 8, 9.

IT is true indeed, thou haſt ſuffered thy Saints to compare thee to it; but this they did, not as it is the Place of Puniſhment in the next World, but as it is the moſt glorious and reſplendent Part of this: As it is the Fountain of Light and Heat, the Principle of Life and Health, of Fructification and Exhilaration to all Creatures; which Benefits, though very great, and abſolutely neceſſary to us in this Life, do not yet hinder, but that it may alſo be the Inſtrument of thy Glory in puniſhing the Enemies of thee and thy Goodneſs to all Eternity hereafter.

FOR

For that the Torments of *Hell* are *eternal*, or without End, is a Truth eſtabliſhed upon the expreſs Teſtimony of thy Word, and the univerſal Conſent of thy holy Church.

FROM all which I apprehend it to be my certain Duty, neither with the Speculative Atheiſt to deny the Exiſtence of an *Hell*, nor with the Practical to live ſo as if I dreaded not to come thither.

GRANT therefore, O Lord, that I may be ſo affected with the mighty Benefits which thou haſt ordained the *Sun* to be an Inſtrument of to me here, that I may not be puniſhed in the Flames of *Hell*, whether it be ſituate there, as I imagine, or elſewhere, for ever hereafter. This I beg of thee, for the ſake of *Jeſus Chriſt, the* bright *Sun of Righteouſneſs*, who is appointed to be the *Judge both of Quick and Dead*. To whom with Thee,

Thee, O *Father*, and the *Holy Ghoſt*, *Three Perſons, and One eternal God*, be aſcribed all Honour and Glory, both now and for evermore. *Amen*.

POSTSCRIPT.

HAVING ſhewn my Papers to ſome of my Friends for their Opinion, and amongſt the reſt, to the ingenious and very learned Mr. *William Wall,* Author of the *Hiſtory of Infant Baptiſm;* he gave me, together with his Advice to publiſh the Treatiſe, his Thoughts on ſome Paſſages, and withal added this, *viz.*

" I have a Notion, which whether " you will judge agreeable to your " Hypotheſis, I know not: I will " however briefly communicate it to " you. I think it very probable, that " there are, belonging to the Sun, a " great many more Planets than what

" we

" we ſee, ſome perhaps *within* the
" Orb of *Mercury*, never ſeen nor to
" be ſeen by us; but a great number
" *without*, or beyond the Orb of *Sa-*
" *turn*, which we can never ſee (till
" they are on Fire) partly by reaſon
" of the diſtance from us, and partly
" becauſe they, being very remote
" from the Sun, do receive but a
" weak Light from him, and do much
" more weakly reflect it. 'Tis known,
" as you obſerve, that the diſtance
" from the Orb of *Saturn* to the Orb
" of fix'd Stars, is almoſt infinite. I
" do not think that God made all that
" ſpace void. To take the leaſt mea-
" ſure for that ſpace: Suppoſe it be a
" thouſand times as much as from *Sol*
" to *Saturn*: Then there being ſix
" Planets in the latter, there may pro-
" portionably be ſix thouſand in the
" former. I believe, that when any
" Planet comes, by force of God's
" Providence and Decree, to be de-
" ſtroyed, the ordinary way of its de-
" ſtruction is, by falling into the Sun,

" or ſo near the Flames thereof, as to
" be burnt up; that we our ſelves
" have ſeen many of theſe funeral
" Fires; I mean, that all Comets are
" ſuch. The plain Phænomenon of a
" Comet is, that it is a ſolid Body, a-
" bout the bigneſs of the Earth (ſome-
" thing more or leſs) all on Fire; and
" the late Aſtronomers (Sir *Iſaac*
" *Newton*, Mr. *Halley*, Mr. *Flam-*
" *ſtead*) have obſerv'd, that they al-
" ways have their line of Motion,
" falling toward the Sun. One, or
" more of them (after they have ſeem-
" ed to have fallen quite into the Sun)
" have been ſeen afterward to emerge
" again out of that Flame, and mount
" again from him faſter than ever they
" fell, and ſo go back quite out of our
" ſight. Their Elements in the mean
" time (ſuch Elements as they have,
" that are evaporable) being turned
" into Vapour and Smoke, do (both
" in their Deſcent, and in their Aſcent
" again, if they have any) make that
" Tail or Hair of the Comet which

" we

" we ſee; which Tail or Hair may (if " the Comet get up again far enough " out of the Heat) ſettle again upon " that Nucleus, or Coal of the Co- " mets Body, and perhaps become a " much more glorious Planet or Earth " than it was before.

" You need not wonder that in " the three thouſand Years, that the " Stars and Planets have been obſerv'd " by Aſtronomers, neither *we* nor a- " ny of the five about us have yet fal- " len; it has not been our ſhare by " the proportions of this Hypotheſis; " for if there fall one in about ten " Years (as I think in the fifty Years " of our Time there have been about " five) there have been at that rate, " in three thouſand Years, three hun- " dred. But all our ſix do make leſs " than a three hundredth Part of the " whole Number. If *Tellus* ſhould " live to ſee the fall of any of the o- " ther five, I hope ſhe would be a- " larm'd.

" It may be objected againſt this, " that by Sir *Iſaac Newton*'s Calcu- " lations, ſome Comets (*i. e.* as I " make 'em Planets on Fire) have " been ſeen as high as the Orb " of *Mars*; which may ſeem too " great a diſtance from the Sun, for " them to be there fired by him; but " it muſt be conſidered, that the Pla- " nets are of very different Conſtitu- " tions, as to their Capacity of bear- " ing Heat or Cold: And that as *Tel- " lus*, if ſhe were to be brought into " the Orb of *Mercury*, would be fi- " red, ſo one of the remote Planets, " which I here ſuppoſe, may take Fire " when it approaches the Sun ſo nigh " as *Mars*.

" This Notion or Conjecture " (which I deſire to propoſe to you " with all the ſame Rules of Modeſty " that you do yours to the World) " being joined with ſome Paſſages " concerning our Earth, which by

" God's

" God's Word are certain, may form
" this Hypotheſis concerning the fate
" of the Earth, with reſpect to the
" Sun, part of it uncertain, but part
" moſt certain.

" THAT when our bleſſed Saviour
" ſhall come in the Clouds, *&c.* and
" the dead in Chriſt being firſt raiſed,
" the Righteous then living ſhall (be-
" ing changed) be caught up together
" with them to meet the Lord in the
" Air, never more to be parted from
" him; then the Earth, being now
" forſaken of God, and of all that
" was good in it, will be left (toge-
" ther with the Moon) to fall into
" that horrid Flame: In which De-
" ſcent (before it ever come to the
" Fire itſelf) not only the wicked
" Men, with all that is on the Surface,
" will be burnt up; but alſo the
" Heavens, *i. e.* the Sky about the
" Earth, will be diſſolv'd, and the E-
" lements (of Air, Water, *&c.*) be e-
" vaporated, or melt with fervent

" Heat, and the Body of the Earth
" burnt to a Coal. But whether this
" Coal will (like a Nut-ſhell let fall
" into a great Flame) be toſſed out a-
" gain, and carried to a new and bet-
" ter Place in the Firmament, and be-
" come a new Earth in a new Heaven
" or Sky, and there be the Scene of
" the millennial State, I at preſent
" forbear to conſider: But ſo much is
" plainly declared in the Scripture,
" that after all this the general Judg-
" ment will be; which will transfer
" the Righteous into a Place or State
" much better, not only than this
" here, but even that millennial State
" itſelf; and the Wicked into that πῦρ
" αἰώνιον, concerning the Place of which
" you have made (as I take it) ſo pro-
" bable a Conjecture.

FINIS.

A

SUPPLEMENT

TO

Mr. SWINDEN'S CHAPTER

Concerning the

ETERNITY OF HELL'S TORMENTS.

Deſipere tandem vel potius inſanire deſinamus. Sufficiat unicuique proponere ſuam ſententiam, optimis, quibus poterit, rationibus & argumentis munitam: ſine damno alterius, abſque contumeliis aut rixis: quæ nihil faciunt ad veritatem, aut ad ſuæ cauſæ probationem.

Burnet de ſtatu Mort. & Reſurgent.

LONDON:

Printed for T. ASTLEY, in the Year M.DCC.XXVII.

SUPPLEMENT

TO

Mr. SWINDEN'S

ENQUIRY, *&c.*

THIS Gentleman in his Chapter upon the *Eternity of Hell's Torments*, having (as well as indeed throughout his whole Work) allowed a full Scope to the *Freedom* of *Thought*, and juſtly defended all *ſpeculative Enquiries*; the preſent *Attempt* is neither to *defend* nor *decry* his *Hypotheſis*, but to diſcover *Truth*, and as ſuch, will, I hope, prove acceptable.

THE

THE *Notions* of the *human Species*, as to a *future State*, are so various, that, a *Connection* of *them*, as it seemed to be wholly Mr. *Swinden's* Design, is no other than the Pursuit I have in View; and this may be clearly perceived by the following Papers drawn up, soon after the first Appearance of his Book, for the Satisfaction of a Lady of great Worth and Honour, who desired to know the whole *State* of the *Controversy* relating to this *important* ENQUIRY.

NOW, it must appear greatly surprizing, that after Mr. *Swinden* has declared his *Approbation* of the *Freedom* of *Thought*, which ought to be allowed to every *Writer*, that he should pronounce such an *Ipse Dixit*, as to assert (in the 284*th* Page of his Chapter, on the *Eternity of* HELL's *Torments*) that, " the *Mercy* of *God*, " which, though *infinite* as *Himself*, " is

" is yet not capable of being *extended*
" to *Sinners.*

IN Order therefore to ſet this Matter in as clear a Light as poſſible, I ſhall produce the Sentiments of a very learned Foreigner, (the Reader will eaſily apprehend I mean Monſieur LE CLERC) whoſe *Defenſe* of Archbiſhop TILLOTSON's *Doctrine* was tranſlated from the *French* Original by the Reverend Dr. *Deſaguliers*; which in Juſtice both to Him and the Author, I ſhall here inſert *Verbatim.*

THE Doctrine delivered by Archbiſhop TILLOTSON in his 35th Sermon, I have here faithfully ſet down. I ſhall alſo add a few Remarks, and draw ſome Conſequences which appear proper for the Defenſe of the *Chriſtian Religion*, againſt thoſe who reject it upon account of its teaching the *Eternity* of the *Pains* of the *next Life*.

" THE

" THE eternal State of *Rewards*
" and *Punishments* in *another World*
" (says the Archbishop) our *Blessed*
" *Saviour* hath clearly revealed to us.
" And as to one Part of it, *viz.*
" That good Men shall be eternally
" happy in another World, every one
" gladly admits it: But many are loth
" that the other Part should be true,
" concerning the eternal Punishment
" of wicked Men. And therefore they
" pretend that it is contrary to the
" Justice of God to punish temporary
" Crimes with eternal Torments:
" Because Justice always observes a
" Proportion between Offences and
" Punishments; but between tempo-
" rary Sins and eternal Punishments
" there is no Proportion. And as
" this seems hard to be reconciled
" with Justice, so much more with
" that Excess of Goodness which we
" suppose to be in God.

" AND

" AND therefore they ſay, that
" though God ſeems to have declared
" that impenitent Sinners ſhall be e-
" verlaſtingly puniſhed, yet theſe De-
" clarations of Scripture are ſo to be
" mollified and underſtood, as that
" we may be able to reconcile them
" with the eſſential Perfections of the
" Divine Nature.

" THIS is the full Force and
" Strength of the Objection. And
" my Work at this Time ſhall be to
" clear, if I can, this difficult Point.
" And that for theſe two Reaſons.
" *Firſt*, For the Vindication of the
" Divine Juſtice and Goodneſs: *That*
" *God may be juſtified in his Sayings,*
" *and appear Righteous when he*
" *judgeth.* And *Secondly*, Becauſe
" the Belief of the Threatnings of
" God in their utmoſt extent, is
" of ſo great a Moment to a good
" Life, and ſo great a Diſcourage-
" ment to Sin; for the Sting of Sin is
the

" the Terror of eternal Puniſhment;
" and if Men were once ſet free from
" the Fear and Belief of this, the
" moſt powerful Reſtraint from Sin
" would be taken away.

" So that in Anſwer to that Ob-
" jection, I ſhall endeavour to prove
" theſe two Things.

" *Firſt*, That the eternal Puniſh-
" ment of wicked Men in another
" World is plainly threatned in Scrip-
" ture.

" *Secondly*, That this is not incon-
" ſiſtent either with the Juſtice or
" the Goodneſs of God.

" *Firſt*, That the eternal Puniſh-
" ment of wicked Men in another
" World, is plainly threatned in Scrip-
" ture, namely, in theſe following
" *Texts*, Mat. 18. 18. *It is better*
" *for thee to enter into Life halt and*
" *maimed, than having two hands*

" *or*

" *or two feet to be caſt into everlaſt-*
" *ing Fire.* And *Mat.* 25. 41. *De-*
" *part ye curſed into everlaſting Fire,*
" *prepared for the Devil and his An-*
" *gels.* And here in the *Text, Theſe,*
" that is, *the wicked ſhall go away*
" *into everlaſting Puniſhment.* And
" *Mark* 9. it is there three ſeveral
" Times with great vehemency re-
" peated by our *Saviour, where their*
" *Worm dieth not, and the Fire is not*
" *quenched.* And 2 *Theſſ.* 1. 9. ſpeak-
" ing of *them that know not God,*
" *and obey not the Goſpel of his Son:*
" It is ſaid of them, *who ſhall be pu-*
" *niſhed with everlaſting Deſtruction.*

" I know very well, that great En-
" deavour hath been uſed to avoid
" the Force of theſe *Texts,* by ſhew-
" ing that the Words, for *ever* and
" *everlaſting,* are frequently uſed in
" Scripture in a more limited Senſe,
" only for a long duration and conti-
" nuance. Thus, for *ever,* doth ve-
" ry often in the *Old Teſtament* only

" ſignifie for a long time, and till the " end of the *Jewiſh* Diſpenſation. " And in the *Epiſtle* of St. *Jude*, " *verſe 7th.* The Cities of *Sodom* " and *Gomorrah* are ſaid to be *ſet* " *forth for an Example, ſuffering* " *the Vengeance of eternal Fire*, that " is, of a Fire that was not extin- " guiſhed till thoſe Cities were utter- " ly conſumed.

THERE is no *Hebrew* Word which, properly ſpeaking, ſignifies *Eternity*, or *a Time without end.* עולם *Holam* means only a Time, whoſe *beginning* or *end* is not known; according to the meaning of its Root, which ſignifies *to hide.* Thus it is taken in a ſtricter, or leſs ſtrict Senſe, according to what is treated of. When God, or his Attributes are meant, this Word is underſtood in its greateſt Extent; that is, it means a true *Eternity.* But when it is applied to Things which have a *beginning* and an *end*, it is then alſo taken in as limited a Senſe

" as

as the Thing requires. Thus when God ſays concerning the *Jewiſh* Laws, that they muſt be obſerved לעולם *le-holam*, for ever, we are to underſtand as long a ſpace of Time as God ſhould think fit; a ſpace whoſe end was unknown to the *Jews* before the coming of the *Meſſiah*. All general Laws, and ſuch as do not regard particular Occaſions and Circumſtances, are made for *ever*; whether it be expreſs'd in thoſe Laws or not; which yet is not to be underſtood in ſuch manner as if the ſoveraign Power cou'd no way change it. The *for ever* is conſtantly underſtood, till the Soveraign thinks fit to change that Law. So the Archbiſhop makes it no Difficulty.

" I ſhall readily grant, *ſays he*, that " the Words, for *ever* and *everlaſting*, " do not always in Scripture ſignify " an endleſs Duration; and that this " is ſufficiently proved by the Inſtan- " ces alledg'd to this Purpoſe. But

" then, *Secondly*, It cannot be denied
" on the other hand, that theſe Words
" are often in Scripture uſed in a lar-
" ger Senſe, and ſo as neceſſarily to
" ſignify an interminable and endleſs
" Duration. As where Eternity is
" attributed to God, and he is ſaid
" to *live ever and ever:* And where
" eternal Happineſs in another World
" is promiſed to good Men, and that
" *they ſhall be for ever with the*
" *Lord.* Now the very ſame Words
" and Expreſſions are us'd concerning
" the Puniſhment of wicked Men in
" another Life, and there is great
" Reaſon why we ſhould underſtand
" them in the ſame extent: Both, be-
" cauſe if God had intended to have
" told us that the Puniſhment of
" wicked Men ſhall have no End,
" the Languages wherein the Scrip-
" tures are written do hardly afford
" fuller and more certain Words, than
" thoſe that are uſed in this Caſe,
" whereby to expreſs to us a Dura-
" ration without End: And likewiſe,

" which

" which is almoſt a peremptory De-
" ciſion of the Thing, becauſe the
" Duration of the Puniſhment of
" wicked Men is in the very ſame
" Sentence expreſs'd by the very ſame
" Word, which is us'd for the Dura-
" tion of the Happineſs of the Righ-
" teous: As is evident from the *Text*,
" *Theſe*, ſpeaking of the wicked, *ſhall*
" *go away*, εἰς κόλασιν αἰώνιον, *into eter-*
" *nal Puniſhment ; but the righteous*
" εἰς ζωὴν αἰώνιον, *into Life eternal.* I
" proceed to the

" *Second* Thing I propos'd ; name-
" ly, to ſhew that this is not incon-
" ſiſtent either with the Juſtice or the
" Goodneſs of God. For in this the
" Force of the Objection lies. And
" it hath been attempted to be an-
" ſwered ſeveral Ways, none of which
" ſeems to me to give clear and full
" Satisfaction to it.

" *Firſt,* It is ſaid by ſome, that be-
" cauſe Sin is infinite in reſpect of
" the Object againſt whom it is com-
" mitted, which is God, therefore it
" deſerves an infinite Puniſhment.

" But this I doubt will upon Ex-
" amination be found to have more of
" Subtlety than of Solidity in it. 'Tis
" true indeed, that the Dignity of the
" Perſon againſt whom any Offence is
" committed, is a great Aggravation
" of the Fault. For which Reaſon
" all Offences againſt God are certain-
" ly the greateſt of all other: But
" that Crimes ſhould hereby be heigh-
" ten'd to an infinite Degree, can by
" no means be admitted; and that
" for this plain Reaſon; becauſe then
" the Evil and Demerit of all Sins
" muſt neceſſarily be equal; for the
" Demerit of no Sin can be more
" than infinite: And if the Demerit
" of all Sins be equal, there can then
" be no Reaſon for the Degrees of Pu-
" niſhment

" niſhment in another World: But " to deny that there are Degrees of " Puniſhment there, is not only con- " trary to Reaſon, but to our *Savi-* " *our*'s expreſs Aſſertion, that ſome " ſhall be *beaten with many Stripes*, " and ſome with fewer, and that it " ſhall be *more tolerable for ſome in* " *the Day of Judgment* than for o- " thers. Beſides, that by the ſame " Reaſon that the leaſt Sin that is " committed againſt God may be ſaid " to be infinite, becauſe of its Object; " the leaſt Puniſhment that is inflic- " ted by God may be ſaid to be infi- " nite, becauſe of its Author; and " then all Puniſhments from God " as well as all Sins againſt him " would be equal; which is palpably " abſurd. So that this Anſwer is by " no Means ſufficient to break the " Force of this Objection.

BESIDES, it may be obſerv'd, that the Perſon againſt whom a Fault is committed, makes it to be greater,

when it is directly againſt that Perſon, and not when it regards him only indirectly. All the Crimes that are committed in a Kingdom are oppos'd to the Will of the Prince; yet all are not Crimes of High-Treaſon, neither are they puniſh'd ſo ſeverely. Crimes of High-Treaſon are ſuch as are committed with a Deſign to hurt the Perſon or Authority of the Prince; and not all thoſe that are committed againſt the Laws of the State. Thus in reſpect of God, Atheiſm and all its Conſequences are more directly committed againſt God, and are much greater Sins, than thoſe which are Breaches of other Divine Laws. Beſides, as to the Aggravation of a Sin, we muſt have regard to the Circumſtances; as for Example, to the Degree of Knowledge of them that ſin, the Malice of their Behaviour, the ill Conſequences of their Actions, and other ſuch Things. Theſe Circumſtances do much more aggravate the Sin, than the Object, againſt which

it

it was committed. Juſtice requires the Weakneſs of the Sinners to be conſider'd, as well as the Perſon againſt whom the Sin is committed.

" IT is ſaid by others, *continues* " *the Abp.* that if wicked Men lived " for ever in this World, they would " ſin for ever, and therefore they de- " ſerve to be puniſh'd for ever. But " this hath neither Truth nor Reaſon " enough in it to give Satisfaction. " For who can certainly tell, that if a " Man lived never ſo long he would " never repent and grow better?

" Beſides that, the Juſtice of God " doth only puniſh the Sins which " Men have committed in this Life, " and not thoſe which they might " poſſibly have committed if they " had lived longer.

" *Thirdly,* It is ſaid in the laſt " Place, that God doth ſet before " Men everlaſting Happineſs and Mi- " ſery,

" fery, and the Sinner hath his " Choice. Here are two Things " ſaid which bid fairly towards an " Anſwer.

" *Firſt*, That the Reward which " God promiſeth to our Obedience is " equal to the Puniſhment which he " threatens to our Diſobedience ; but " yet this I doubt will not reach the " Buſineſs; becauſe, though it be not " contrary to Juſtice to exceed in Re- " wards, that being Matter of mere " Favour ; yet it may be ſo to exceed " in Puniſhments.

" *Secondly*, It is farther ſaid, that " the Sinner in this Caſe hath no- " thing to complain of, ſince he hath " his own Choice. This I confeſs is " enough to ſilence the Sinner, and " to make him to acknowledge that " his Deſtruction is of himſelf; but " yet after all that, it does not ſeem " ſo clearly to ſatisfy the Objection " from the Diſproportion between the " Fault and the Puniſhment.

" And

" AND therefore I ſhall endeavour " to clear, if it may be, this Matter " yet a little farther by theſe follow- " ing Conſiderations.

" *Firſt,* Let it be conſider'd, that " the Meaſure of Penalties, with " reſpect to Crimes, is not only, " nor always to be taken from the " Quality and Degree of the Offence, " much leſs from the Duration and " Continuance of it, but from the " Reaſons of Government; which re- " quires ſuch Penalties as may, if it " be poſſible, ſecure the Obſervation " of the Law, and deter Men from " the Breach of it. And the Reaſon " of this is evident, becauſe if it " were once declar'd that no Man " ſhould ſuffer longer for any Crime " than according to the Proportion of " the Time in which it was commit- " ted, the Conſequence of this would " be, that Sinners would be bet- " ter Husbands of their Time, and

" ſin

" ſin ſo much the faſter, that they " might have the greater Bargain of " it, and might ſatisfy for their Sins " by a ſhorter Puniſhment.

" And it would be unreaſonable " likewiſe upon another Account; be- " cauſe ſome of the greateſt Sins may " perhaps be committed in the ſhort- " eſt Time; for inſtance *Murder*; the " Act whereof may be over in a Mo- " ment, but the Effects of it are per- " petual. For he that kills a Man " once, kills him for ever. The Act " of Murder may be committed in a " trice, but the Injury is endleſs and " irreparable. So that this Objection " of temporary Crimes being puniſh- " ed with ſo much long Sufferings, " is plainly of no Force.

" Besides that, whoever conſi- " ders how ineffectual the threatning " even of eternal Torments is to the " greateſt Part of Sinners, will ſoon be " ſatisfy'd that a leſs Penalty than that

" of

" of eternal Sufferings, would to the " far greateſt Part of Mankind have " been in all probability of little or " no Force. And therefore, if any " Thing more terrible than eternal " Vengeance could have been threat- " ned to the Workers of Iniquity, it " had not been unreaſonable, becauſe " it would all have been little enough " to deter Men effectually from Sin.

" So that what Proportion Crimes " and Penalties ought to bear to each " other, is not ſo properly a Conſi- " deration of Juſtice, as of Wiſdom " and Prudence in the Law-giver.

" AND the Reaſon of this ſeems " very plain, becauſe the Meaſure of " Penalties is not taken from any ſtrict " Proportion betwixt Crimes and Pu- " niſhments, but from one great End " and Deſign of Government, which " is to ſecure the Obſervation of " wholeſome and neceſſary Laws; " and conſequently whatever Penal-

" ties

" ties are proper and neceſſary to this " End are not unjuſt.

" AND this Conſideration I deſire " may be more eſpecially obſerved, " becauſe it ſtrikes at the very Foun- " dation of the Objection. For if " the appointing and apportioning of " Penalties to Crimes be not ſo pro- " perly a Conſideration of Juſtice, " but rather of Prudence in the Law- " giver; then whatever the Diſpro- " portion may be between temporary " Sins and eternal Sufferings, Juſtice " cannot be ſaid to be concerned in " it.

" JUSTICE indeed is concern'd, " that the Righteous and the Wicked " ſhould not be treated alike; and " farther yet, that greater Sins ſhould " have a heavier Puniſhment, and " that *mighty Sinners ſhould be migh-* " *tily tormented;* but all this may be " conſider'd and adjuſted in the De- " gree and the Intenſneſs of the Suf- " fering,

" fering, without making any Diffe-
" rence in the Duration of it.

" THE Caſe then in ſhort ſtands
" thus. Whenever we break the
" Laws of God, we fall into his
" Hands, and lie at his Mercy; and
" he may without Injuſtice inflict
" what Puniſhment upon us he
" pleaſeth: And conſequently, to ſe-
" cure his Law from Violation, he
" may beforehand threaten what Pe-
" nalties he thinks fit and neceſſary
" to deter Men from the Tranſgreſſion
" of it. And this is not eſteem'd un-
" juſt among Men, to puniſh Crimes
" that are committed in an inſtant,
" with the perpetual Loſs of Eſtate,
" or Liberty, or Life.

FOR the right underſtanding of this, we muſt know, that the Pains ſettled by the Laws, are only appointed for one, or ſome one of theſe four Ends. The Firſt is to repair the Injury, as when a Man is condemned to repair

repair the Wrong that he has done to another. The Second, is to correct thoſe that have committed a Fault, whether they be puniſhed in their Goods or Perſons; to the intent that People may obſerve the Laws, and be honeſt Men. The Third, is to prevent Evil, by making an Example of ſome, to hinder others from committing the Diſorders for which Puniſhments are inflicted, and which would otherwiſe be prejudicial to Society. The Fourth, is to ſatisfy offended Juſtice, by impoſing Pains proportional to the Crimes. Several Things may be found upon this Subject in GROTIUS, *de Jure Belli & Pacis*, B. 2. Chap. 20. *And* PUFFENDORF *de Jure Naturæ & Gentium*, B. 8. Chap. 3.

THE *Pains* of another Life are neither appointed for repairing an Injury, or making the Sinner to amend, nor for preventing Evil, at leaſt at the Time that they are inflicted, as all the

the World now believes. But it is only of thoſe Pains, of which ſome pretend to affirm that there is not an equal Proportion obſerv'd between the Crime and its Puniſhment. The Injury is greater or leſs, according to the Circumſtances, and the Reparation varies alſo according to them, as may be learn'd in the forenam'd Authors; ſo that ſometimes not upon account of the preſent Wrong, but upon account of the Conſequences, a Reparation is exacted, which is much greater than the Damage done. Oftentimes alſo to reform a People, or prevent an Evil, much more ſevere Pains are inflicted than would otherwiſe be, if the People were not addicted to certain Vices, and if nothing was to be fear'd for the future. This is the Reaſon of the want of Proportion, which ſometimes appears to be between the Puniſhments which the Sovereigns inflict, and the Faults which have been committed. But if we throughly examine the Reaſons

why the Sovereign does thus, ſuppoſing him juſt, we ſhall not find ſuch a Diſproportion as at firſt appears to be; becauſe we ſhall eaſily conceive, that the Circumſtances, in which a State happens to be, do very much diminiſh, or aggravate the Faults; which are not ſo much conſider'd in themſelves, as in reſpect to the Harm which they may do to the State, if they are not ſeverely puniſh'd. That we may rightly underſtand what Proportion there is between the Fault and the Puniſhment, we muſt, together with the Fault, weigh all the Evil which it wou'd cauſe at certain Conjunctures, if it was not ſeverely puniſh'd; for this is what the Sovereign conſiders when he is govern'd by Wiſdom, and willing to obſerve Juſtice. Thus in this, as well as in every Thing elſe, he muſt obſerve the Rules of Juſtice, and of Proportion between the Faults and the Puniſhments. If the Sovereign, for the Reparation of a Damage, ſmall in it ſelf, and which

which could have no ill Conſequences, ſhou'd impoſe a Puniſhment altogether diſproportionable, he might very deſervedly be ſaid to be unjuſt.

THEREFORE I don't know, whether the Anſwer that Archbiſhop TILLOTSON gives here is altogether ſatisfactory. Nevertheleſs it may be ſaid, that if God's Threats be conſider'd in themſelves, and before the Execution of them be ſeen (and that is the Manner in which we conſider them whilſt we live) they may ſerve to repair the Wrong that is done to another, to better thoſe that are frighted with them, and to prevent a great many Evils. If we conſider them as being yet but Threats, and before their Execution, no Man can complain of them. Tho' they ſhould menace Pains much greater than one would think cou'd be deſerv'd by the Sins of ſo blind and frail a Creature as Man, and whoſe Conſequences do not extend beyond this Earth or this Life;

yet God cou'd not be ſaid to be unjuſt, neither cou'd the Holy Scripture give us an ill Notion of his Juſtice; becauſe we know that Threats are not executed with the utmoſt Rigour, and that more Severity is expreſs'd than deſign'd, to fright thoſe whom we love and wou'd keep in their Duty. The Caſe being thus, it may be ſaid, to quiet the Mind of thoſe who are ſtartled at the Eternity of the Puniſhments, that no one on Earth can complain of the divine Juſtice, in Reſpect to the Pains of the next Life; becauſe no one yet knows what will be their Execution at the Day of Judgment, nor how the Souls of wicked Men are treated now when they die. Beſides, God has in this Life given us ſo many Proofs of his Kindneſs, both in the Works of his general Providence, and in the Revelation of the Goſpel, that he very well deſerves that we ſhou'd rely upon him in Reſpect of the next Life, and be perſuaded that he will do nothing that is contrary to the ſtricteſt Juſtice. If his Threats

Threats contain exceſſive Pains, he has it always in his Power to moderate them, as Equity ſhall require; and we muſt not doubt but that he will do it, if his ſovereign Perfection engages him to it. For my Part, I am perſuaded, that the Clouds which darken our Sight being then diſpers'd, the Wicked and the Good will have equal Reaſon to acknowledge his Juſtice on the one Hand; and on the other, how much thoſe have been in the wrong who have expos'd themſelves to the Effects of it. Then let ſuch as find Fault with the Goſpel Revelation, becauſe it ſpeaks of eternal Puniſhments, own themſelves in the wrong, and forbear complaining till they have ſeen the Execution of thoſe Puniſhments. Let them in the mean Time entertain a favourable Opinion of the Divine Bounty and Juſtice; judging of the future by what is already paſs'd. Nothing unjuſt is requir'd of them, and the Advice which is given of them, cannot but be very much for their Advantage. It can be no Preju-

dice to them, to have had an high Opinion of God's Attributes, and they hazard all in beginning, even in this Life, to blaſpheme againſt their Maker, in cenſuring his Revelation. Muſt they for the Satisfaction of an unreaſonable Paſſion expoſe themſelves to the moſt ſevere Effects of the Divine Juſtice, if there be a Divine Juſtice, as we have ſuch Reaſons to believe as they can by no Means overthrow: They are at leaſt forc'd to confeſs, that no Body can demonſtrate the contrary; and in ſuch a Doubt, a Man muſt be mad to inveigh againſt what he will find but too true.

Laſtly, I take no Notice of the fourth End of Puniſhments, inflicted, according to ſome, only to ſatisfy offended Juſtice; tho' it is uſual to refer to Puniſhments of that ſort, thoſe of the next Life; becauſe the Archbiſhop takes no Notice of them in what he has juſt ſaid; and what he ſays afterwards will anſwer all the Objections

jections that can be rais'd on this Occaſion, concerning the Diſproportion of the Faults and the Puniſhments.

"SECONDLY, *ſays he,* This will "yet appear more reaſonable when we "conſider, that after all, he that threa- "tens hath ſtill the Power of Executi- "on in his own Hands. For there is "this remarkable Difference between "Promiſes and Threatnings; that he "who promiſeth paſſeth over a Right "to another, and thereby ſtands ob- "liged to him in Juſtice and Faithful- "neſs to make good his Promiſe; and "if he do not, the Party to whom "the Promiſe is made, is not only "diſappointed, but injuriouſly dealt "withal: But in Threatnings it is "quite otherwiſe. He that threatens "keeps the Right of puniſhing in "his own Hand, and is not obliged "to execute what he hath threatned, "any further than the Reaſons and "Ends of Government do require: "And he may without any Injury to

" the Party threatned, remit and a-
" bate as much as he pleaſeth of the
" Puniſhment that he hath threatned;
" and becauſe in ſo doing he is not
" worſe but better than his Word, no
" Body can find Fault, or complain
" of any Wrong or Injuſtice thereby
" done to him.

" Nor is this any Impeachment of
" God's Truth and Faithfulneſs, any
" more than it is eſteem'd among
" Men a Piece of Falſhood not to do
" what they have threatned. God
" did abſolutely threaten the Deſtru-
" ction of the City of *Nineveh*, and
" his peeviſh *Prophet* did underſtand
" the Threatning to be abſolute, and
" was very angry with God for em-
" ploying him in a Meſſage that was
" not made good. But God under-
" ſtood his own Right, and did what
" he pleas'd, notwithſtanding the
" Threatning he had denounc'd; and
" for all *Jonah* was ſo touch'd in Ho-
" nour, that he had rather have died

" him-

" himſelf, than that *Nineveh* ſhould
" not have been deſtroy'd, only to
" have verify'd his Meſſage.

" I know it is ſaid in this Caſe,
" that God hath confirm'd theſe
" Threatnings by an Oath, which is
" a certain Sign of the Immutability
" of his Counſel; and therefore his
" Truth is concern'd in the ſtrict and
" rigorous Execution of them. The
" Land of *Canaan* was a Type of
" Heaven, and the *Iſraelites* who re-
" bell'd in the Wilderneſs were alſo a
" Type of impenitent Sinners under
" the Goſpel; and conſequently the
" Oath of God concerning the rebel-
" lious *Iſraelites*, when he *ſware in*
" *his Wrath that they ſhould not en-*
" *ter into his Reſt*, that is, into the
" Land of *Canaan*, doth equally o-
" blige him to execute his Threatning
" upon all impenitent Sinners under
" the Goſpel, that *they ſhall never en-*
" *ter into the Kingdom of God.* And
" this is very truly reaſon'd, ſo far as

" the

" the Threatning extends, which if " we attend to the plain Words of it, " beyond which Threatnings are ne- " ver to be ſtretch'd, doth not ſeem " to reach any further than to the Ex- " cluſion of impenitent Sinners out " of Heaven, and their falling finally " ſhort of the Reſt and Happineſs " of the Righteous: Which, however, " directly overthrows the Opinion " aſcrib'd to *Origen*, that the Devils " and wicked Men ſhall all be ſaved " at laſt; God having *ſworn in his " Wrath, that they ſhall never en- " ter into his Reſt.*

NEVERTHELESS, it is certain that whatever agrees with the Type does not neceſſarily agree with the Antitype; and that this typical Divinity contains rather Applications of Paſſages to a Subject different from that which they directly treat of, than demonſtrative Proofs. This is the Reaſon why School-men ſay that nothing can be concluded from Symbols. *Theologia*

logia Symbolica non eſt Argumentativa. Except the Scripture teaches us that God had regard to ſuch and ſuch Things, when he expreſſes himſelf after ſuch a particular manner, we cannot ſpeak of Types with any Certainty.

" BUT then, as to the eternal Mi-
" ſery and Puniſhment threatned to
" wicked Men in the other World,
" though it be not neceſſarily com-
" prehended in this Oath, that they
" *ſhall not enter into his Reſt;* yet
" we are to conſider, that both the
" Tenor of the *Sentence*, which our
" bleſſed *Saviour* hath aſſur'd us will
" be paſs'd upon them at the Judg-
" ment of the great Day, *Depart ye*
" *curſed into everlaſting Fire*; and
" likewiſe this Declaration in the Text,
" that *the Wicked ſhall go away into*
" *everlaſting Puniſhment*; though
" they do not reſtrain God from do-
" ing what he pleaſes, yet they cut
" off from the Sinner all reaſonable

" Hopes

" Hopes of the Relaxation or Mitiga-
" tion of them. For ſince the great
" Judge of the World hath made ſo
" plain and expreſs a Declaration,
" and will certainly paſs ſuch a Sen-
" tence, it would be the greateſt Fol-
" ly and Madneſs in the World for the
" Sinner to entertain any Hope of
" eſcaping it, and to venture his Soul
" upon that Hope.

" I know but one Thing more,
" commonly ſaid upon this Argument,
" that ſeems material. And that is
" this, that the Words *Death* and *De-*
" *ſtruction*, and *Periſhing*, whereby
" the Puniſhment of wicked Men in
" the other World is moſt frequently
" expreſs'd in *Scripture*, do moſt pro-
" perly import *Annihilation*, and an
" utter End of Being, and therefore
" may reaſonably be ſo underſtood in
" the Matter, of which we are now
" ſpeaking.

" To this I anſwer, that theſe
" Words and thoſe, which anſwer
" them

" them in other Languages, are often, both in *Scripture*, and other " *Authors*, uſed to ſignifie a State of " great Miſery and Suffering, without " the utter Extinction of the Miſerable. Thus God is often in *Scripture* ſaid to bring *Deſtruction* upon " a Nation when he ſends great Judgments upon them, though they do " not exterminate and make an utter " End of them.

" AND nothing is more common " in moſt Languages, than by *Periſhing* to expreſs a Perſon's being undone and made very miſerable. As " in that known Paſſage in *Tiberius*'s " Letter to the *Roman* Senate, *Ita me Dii Deæque omnes pejus perdant, quam hodie perire me ſentio*, " &c. *Let all the Gods and Goddeſſes* " ſaith he, deſtroy *me worſe, than at this very Time I feel my ſelf to periſh*, &c. in which ſaying, the " Words, *deſtroy* and *periſh*, are both " of them us'd to expreſs the miſer-

" able

" able Anguiſh and Torment, which " at that Time he felt in his Mind, " as *Tacitus* tells us at large.

AND as for the Word *Death;* a " State of Miſery, which is as bad or " worſe than Death, may properly " enough be call'd by that Name: " And for this Reaſon the Puniſhment " of wicked Men after the Day of " Judgment is in the Book of the *Re-* " *velation* ſo frequently and fitly call'd " *the ſecond Death*, Rev. xx. 14. And " *the Lake of Fire*, into which the " Wicked *ſhall be caſt* to be torment- " ed in it, is expreſly call'd *the ſecond* " *Death.*

" BUT beſides this, they that ar- " gue from the Force of theſe Words, " that the Puniſhment of wicked Men " in the other World ſhall be nothing " elſe but an utter End of their Be- " ing, do neceſſarily fall into two " great Inconveniences.

" FIRST

" FIRST, that hereby they exclude " all positive Punishment and Tor- " ment of Sinners. For if *the second* " *Death*, and to be destroy'd, and to " *perish*, signifie nothing else but the " *Annihilation* of Sinners, and an utter " Extinction of their Being; and if " this be all the Effect of that dreadful " *Sentence*, which shall be pass'd upon " them at the *Day of Judgment*, " then the *Fire of Hell* is quench'd " all at once, and is only a frightful " *Metaphor* without any Meaning. " But this is directly contrary to the " Tenor of *Scripture*, which doth so " often describe the Punishment of " wicked Men in Hell by positive " Torments: And particularly our " Blessed *Saviour*, describing the la- " mentable State of the Damned in " Hell, expressly says, that *there shall* " *be weeping and wailing, and gnash-* " *ing of Teeth.* Which cannot be, if " Annihilation be all the Meaning and " Effect of the Sentence of the Great " Day.

" SE-

" SECONDLY, another Inconve-
" nience of this Opinion is, that if
" *Annihilation* be all the Puniſhment
" of Sinners in the other World, then
" the Puniſhment of all Sinners muſt
" of Neceſſity by equal, becauſe there
" are no Degrees of *Annihilation* or
" *Not-being*. But this alſo is moſt
" directly contrary to *Scripture*, as
" I have already ſhewn.

" I know very well that ſome who
" are of this Opinion do allow a very
" long and tedious Time of the moſt
" terrible and intolerable Torment of
" Sinners, and after that they believe
" that there ſhall be an utter End of
" their Being.

" BUT then they muſt not argue
" this from the Force of the Words
" before mentioned, becauſe the plain
" Inference from thence is, that An-
" nihilation is all the Puniſhment that
" wicked Man ſhall undergo in the
" next Life; and if that be not true,

" as

" as I have plainly ſhewn that it is not,
" I do not ſee from what other Words
" or Expreſſions in *Scripture* they
" can find the leaſt Ground for this
" Opinion, that the Torment of wic-
" ked Men ſhall at laſt End in their
" *Annihilation.* And yet admitting
" all this, for which I think there is
" no Ground at all in *Scripture*, I
" cannot ſee what great Comfort Sin-
" ners can take in the Thought of a
" tedious Time of terrible Torment,
" ending at laſt in *Annihilation*, and
" the utter Extinction of their Be-
" ings.

WE muſt confeſs that there is Reaſon to tremble, tho' we only ſuppoſe that impenitent Sinners will be tormented by ſome terrible Puniſhment, during the Time that it ſhall pleaſe God, and whoſe Duration will be unknown to them; they having no End to expect of their Miſery, except it be the entire Annihilation of their Being. Thus without making the Pu-

ments to be eternal, ſtrictly ſpeaking, a Kind of Torment may be ſuppos'd, which is ſufficient to fright and curb the Sinners. The Reaſon that the Threats of the Goſpel do not produce their due Effect upon Men, is not owing to the Duration of their Torments, which the Wicked are threatned with; but altogether to this, that thoſe Puniſhments do not affect their Senſes, appearing to them to be at a Diſtance. Preſent Pleaſures blind them, and move their Paſſions ſo violently, that the Ideas of a Futurity, diſtant as they imagine, do hardly affect them.

MOREOVER, thoſe that are for Pains which muſt end in an Annihilation, take their Foundation for ſuch an Opinion, partly from thoſe Paſſages which mention poſitive Pains, as in all thoſe Places where Mention is made of a *Fire*, which will burn the Wicked; and from thence they have their Idea of thoſe terrible Puniſh-

" ments;

ments; and partly from thoſe which ſpeak of an *End*, as of *Death*, which according to them will put an End to that *Fire* by annihilating the Sinners, after they have been puniſh'd. But Archbiſhop TILLOTSON does juſtly object to them, that the Puniſhment of *Fire*, which is doubtleſs a poſitive Puniſhment, is nam'd the *ſecond Death*, and conſequently Death does not ſignify an Annihilation. Nevertheleſs, if any one diſturb'd at the Diſproportion of eternal Pains with the Sins of Men, and for fear of offending the divine Juſtice, ſhou'd rather chooſe to follow this Opinion, than that which is commonly receiv'd; I don't ſee why it ſhou'd be look'd upon as ſo great a Crime, and equal to the denying of the whole Goſpel. They that accuſe others ſo raſhly, ſay enough to thoſe Men that reflect upon it; and for thoſe that do not, even the Eternity of the Puniſhment will not fright them, as Experience ſhews. At leaſt, it is infinitely better

for a Man to believe the Goſpel, admitting of ſuch a kind of Puniſhment, as to reject it wholly, becauſe he cannot allow of eternal Puniſhments which the Goſpel is ſaid to teach.

" *Thirdly*, ſays the Archbiſhop, " We may conſider farther, that the " primary End of all Threatnings is " not Puniſhment, but the Preven- " tion of it. For God does not " threaten that Men may ſin and be " puniſhed, but that they may not " ſin, and ſo may eſcape the Puniſh- " ment threatned. And therefore the " higher the Threatning runs, ſo " much the more Mercy and Good- " neſs there is in it; becauſe it is ſo " much the more likely to hinder " Men from incurring the Penalty " that is threatned.

" *Fourthly*, Let it be conſidered " likewiſe, that when it is ſo very " plain that God hath threatned e- " ternal Miſery to impenitent Sin- " ners,

" ners, all the Prudence in the World
" obliges Men to believe that he is in-
" good Earneſt, and will execute
" theſe Threatnings upon them, if
" they will obſtinately ſtand it out
" with him, and will not be brought
" to Repentance. And therefore in all
" Reaſon we ought ſo to demean our
" ſelves, and ſo to perſuade others,
" as knowing the Terror of the
" Lord, and that they who wilfully
" break his Laws are in Danger of
" eternal Death. To which I will
" add in the

" *Fifth* and laſt Place, That if we
" ſuppoſe that God did intend that
" his Threatnings ſhould have their
" Effect to deter Men from the
" Breach of his Laws, it cannot be i-
" magin'd that in the ſame Revelati-
" on which declares theſe Theatnings,
" any Intimation ſhould be given of
" the Abatement or Non-execution of
" them. For by this God would have
" weakened his own Laws, and have

" taken off the Edge and Terror of " his Threatnings; becauſe a Threat- " ning hath quite loſt its Force, if we " once come to believe that it will not " be executed: And conſequently it " would be a very impious Deſign to " go about to teach or perſuade any " Thing to the contrary, and a be- " traying Men into that Miſery, " which, had it been firmly believ'd, ' might have been avoided.

" We are all bound to preach, " and you and I are all bound to be- " lieve the Terrors of the Lord. Not " ſo, as faucily to determine and pro- " nounce what God muſt do in this " Caſe; for after all, he may do what " he will, as I have clearly ſhewn: " But what is fit for us to do, and " what we have reaſon to expect, if, " notwithſtanding a plain and expreſs " Threatning of the *Vengeance of e-* " *ternal Fire*, we ſtill go on *to trea-* " *ſure up to our ſelves Wrath againſt* " *the Day of Wrath, and the Re-*

velation

" *velation of the Righteous Judg-*
" *ment of God*; and will desperate-
" ly put it to the Hazard, whether,
" and how far, God will execute his
" Threatnings upon Sinners in ano-
" ther World.

" AND therefore there is no Need
" why we should be very solicitously
" concern'd for the Honour of God's
" Justice or Goodness in this Matter.
" Let us but take Care to believe
" and avoid the Threatnings of God;
" and then how terrible soever they
" are, no Harm can come to us. And
" as for God, let us not doubt but
" that he will take Care of his own
" Honour; and that he, *who is Holy*
" *in all his Ways, and Righteous in*
" *all his Works*, will do nothing that
" is repugnant to his eternal Good-
" ness and Righteousness; and that he
" will certainly so manage Things at
" the Judgment of the Great Day, as
" *to be justified in his Sayings, and*
" *to be righteous when we are judged.*

" For notwithſtanding his Threat-
" nings, he hath reſerved Power e-
" nough in his own Hands to do right
" to all his Perfections : So that we
" may reſt aſſur'd that he will *judge*
" *the World in Righteouſneſs* ; and
" if it be any wiſe inconſiſtent either
" with Righteouſneſs or Goodneſs,
" which he knows much better than
" we do, to make Sinners miſerable
" for ever, that he will not do it ;
" nor is it credible, that he would
" threaten Sinners with a Puniſh-
" ment which he could not execute
" upon them.

THESE Reflections of Archbiſhop TILLOTSON's are, no doubt, full of good Senſe and Piety, and that Counſel may be follow'd which he very prudently gives. Yet ſome People have cenſur'd this Place in his Sermon, accuſing him of having ſpoken very imprudently. If God, ſay thoſe Men, has not given us any Expreſſion in Holy Scripture, from which we may

may imagine that he will not put his Threats in Execution, leſt it ſhould deſtroy the Effects of them; why does Archbiſhop TILLOTSON in this Place inſinuate, that perhaps God will not put them in Execution? It is a great Imprudence to reveal what God has been pleas'd to hide, and as it were to betray his Secret. He ſhould have kept that Knowledge to himſelf (if he thought he knew it) and not make it known to thoſe who might make an ill Uſe of it.

BUT this is only Cavilling; for what he has ſaid can have no ill Effect; ſince in the Main, they that might make an ill Uſe of ſuch a Thought, muſt remember, that the Archbiſhop only ſpeaks doubtfully of it, that he was not infallible, and that they ſhall not at all be more excuſable for having follow'd his Opinion, in Caſe that he was miſtaken. If God has not tied his Hands by his Threats, much leſs will he be oblig'd to act according to the

the Conjectures of Divines. Thus we ſhould think and always act with the greateſt Caution to avoid the Effect of his Threats, whatever it be. Nevertheleſs, we muſt do Juſtice to this excellent Archbiſhop, and obſerve, on the other Hand, that there are ſome Caſes where it is well to diſcover what in other Caſes it would be proper to conceal. If there were no Objections to be made againſt the Eternity of the Torments, it would not be well to meddle with that Queſtion; but ſince we know that there are ſome Men who attack the Goſpel on that Side, and pretend to ſhew that the Doctrine of it is not conſiſtent with it ſelf; becauſe, as they ſay, it affirms God to be juſt and good, and at the ſame time teaches, that he puniſhes Sin in a manner that is not agreeable to his Juſtice or Goodneſs. We are oblig'd to bring back ſuch Men, and to hinder their Reaſonings from being prejudicial to others, and encouraging them to Libertiniſm.

There-

Therefore, to prevent this Evil, and extirpate it juſt as it is taking Root, by putting an End to all Diſpute about it, we are oblig'd to declare, That if any one can't perſuade himſelf that eternal Torments are juſt, he had better look upon what the Goſpel ſays of them as Threats, or *Comminatory Puniſhments* (as the Expreſſion is) than to reject the whole Goſpel upon that Account. It is better in ſuch a Caſe to be an *Origeniſt* than an Unbeliever; that is, to disbelieve the Eternity of the Torments out of regard to God's Juſtice and Goodneſs, and obey the Goſpel in every thing elſe; than wholly to reject Revelation, imagining that it contains ſomething contrary to the Idea which it ſelf gives us of God, and which is conformable to the Light of Nature. Mr. *Camphuyſe*, a Perſon famous in *Holland* upon account of ſeveral Pieces of Poetry, has publickly declared, that he had been tempted to reject the Chriſtian Religion altogether, whilſt he

he believed that it taught the Eternity of Torments; and that he never overcame those Temptations, till he found that the Threats of the Gospel might be taken in another Sense. It was for promoting the Salvation of such doubting Men, that Archbishop TILLOTSON spoke as he did.

SAINT JEROM, at the end of his Commentary upon *Isaiah*, after quoting some Passages by which ORIGEN pretended to prove, that the Punishments of the next Life would not be eternal, expresses himself thus: *Pag.* 514. *T.* 3. *Ed. Bened.* "They "say all this, hoping to shew, that "after the Punishments and Tor-"ments, Refreshments will come, "which must now be conceal'd from "those that can be acted upon by "Fear, that the Dread of the Punish-"ment may keep them from sinning. "We must leave this to the Know-"ledge of God alone, whose Punish-"ments, as well as Mercies, are set-

"tled;

" tled; who knows whom, which " way, and how long, he deſigns to " puniſh. Let us only ſay what be- " comes human Frailty; *O Lord, re-* " *buke me not in thine Indignation;* " *neither chaſten me in thy Diſplea-* " *ſure. Quæ omnia replicant adſeve-* *rare cupientes poſt cruciatus & tor-* *menta, futura refrigeria, quæ nunc* *abſcondenda ſunt ab his quibus timor* *utilis eſt; ut dum ſupplicia reformi-* *dant, peccare deſiſtant. Quod nos* *Dei ſolius debemus ſcientiæ derelin-* *quere; cujus non ſolùm miſericordiæ,* *ſed & tormenta in pondere ſunt, &* *novit quem, quomodo, aut quamdiu* *debeat judicare. Solumque dicamus* *quod humanæ convenit fragilitati:* Domine, ne in furore tuo arguas me, neque in ira tua corripias me. This is much after Archbiſhop TILLOTSON's manner. The Fear of eternal Puniſhments, when it induces Men to obey the Goſpel, cannot but be uſeful (according to him) although it ſhould be ill-grounded; and it would not

not be well to deliver from that Fear thoſe on whom it produces ſo good an Effect.

BUT on the other hand, when we have ſuch Men to deal with as rebel againſt the Goſpel, upon account of the eternal Torments, and endeavour to ſeduce others from believing it; it is better to let them believe the Puniſhments finite, than to throw them wholly off of the Chriſtian Religion, or give them an Advantage to ſtrive againſt it. St. JEROM himſelf was moderate in that Caſe, as it appears by his Words following: "As "we believe that there are eternal "Torments for the Devils, for all "thoſe that deny the Being of God, "for all the Impious, which ſay in "their Hearts, *There is no God;* ſo "we believe that the Sentence of the "Judge is ſoftned and mix'd with "Clemency towards thoſe Sinners and "impious Men which yet have been "Chriſtians, and whoſe Works muſt "be

" be prov'd and purg'd by Fire." *Et ſicut Diaboli & omnium negatorum, atque impiorum, qui dixerunt in corde ſuo,* non eſt Deus ; *credimus æternæ tormenta : ſic peccatorum atque impiorum, & tamen Chriſtianorum, quorum opera in igne probanda ſunt atque purganda, moderatam arbitramur & miſtam clementiæ ſententiam judicis.* Other Fathers have follow'd the ſame Notions, as may be ſeen in Mr. HUET's *Origeniana*, Book 2. Q. 11.

5. THEY who are of that Opinion, at leaſt in ſome reſpects, believe that God may have threatned in ſuch a manner, not only to awe Men by Fear, as a Father often threatens his Children with what he does not mean to do ; but becauſe there being infinite Kinds of Sinners and of Sins, there is no limited Term for all in common, and it is even a great Part of the Puniſhment that there is no poſitive Promiſe that it will have an End, or Knowledge of the Time when

when that End will be. This laſt will be wholly conceal'd, and the firſt is only a Conſequence drawn from the Mercy and Juſtice of God, which are only known to himſelf. God will condemn the Impenitent to certain Pains, without letting them know what he deſigns to do: As among Men, Criminals are publickly condem'd to the Death which they have deſerv'd, tho' there is an Order for their Pardon, which they are not to be made acquainted with till the Moment they expect to die. It might after the ſame Manner happen (according to thoſe whoſe Opinion I am explaining) that God would condemn to Pains *unlimited*, as to their Duration, ſuch Men as his Mercy would afterwards releaſe at different Times, after they had ſuffer'd as much as his Juſtice would require. The Holy Scripture would have call'd *Eternal*, ſuch Puniſhments as are to be of an unlimited Duration in reſpect of the Creatures, and whoſe End is only known

of

of God; which is the proper Meaning of the *Hebrew* Word עולם, which is expreſs'd by the *Greek* Word αἰών, which ſignifies ſuch a Time.

SUPPOSING the Caſe to ſtand thus, as indeed it may; the Thought of ſuch Puniſhments is dreadful enough to cauſe the moſt hardened to tremble; if they expect and conſider any ſuch thing. As for thoſe that are altogether Unbelievers, they are no more afraid of the eternal Puniſhments which they don't believe, than of limited ones.

THIS Notion was made uſe of in the 1ſt Tome of the *Parrhaſiana*, to endeavour to bring back thoſe whom the Objections of M. BAYLE's *Manichæi*, (for I don't look upon their Opinion as his) might have ſtartled, or diſſwaded from the Belief of Chriſtianity. For indeed if the Holy Scripture ſhould repreſent God to us in a

Manner different from the Idea which his Works give us of him, as the Objections *Manichæi* ſuppoſe; or if it ſhould repreſent God as an hurtful Being, and an Enemy to Virtue, it cou'd not be a divine Revelation. It would not be Piety but Folly, to believe a Book to be from God which ſhould affirm any ſuch Thing, tho' the ſame Book ſhould in other Places ſay the contrary; for it would be a Contradiction, of which the Spirit of God can no more be the Author than he can be the Author of Evil.

Monsieur Bayle thought fit again to introduce his *Manichæi*, and has anſwer'd for them at full length to the Article concerning Origen. See the *ſecond Edition* of his Dictionary. I ſhall not undertake to confute them here, not thinking it neceſſary. They who have his Dictionary may read the Replies of the *Manichæi*, and I will ſuppoſe them known. I be-

I believe M. BAYLE will not think me in the Wrong for defending the *Chriſtian Religion*, the Truth of which I believe, and for which I would lay down my Life, if God ſhould call me to it; when at the ſame Time he thinks it allowable to furniſh with Arms thoſe which he thinks to be in an Error, and for whom I don't ſuppoſe that he would loſe the ſmalleſt Advantage. If I have any ſharp Expreſſions againſt the *Manichæi*, they cannot reflect upon him, who according to all Appearance diſapproves their Doctrine; but I look upon all the Attempts made by the *Manichæi* againſt Chriſtianity, as levell'd at me who profeſs it, and am perſuaded that nothing can be found in the Chriſtian Religion which is contrary to Reaſon. If it be ask'd why I have not anſwer'd ſooner, I ſay that I did not imagine that any Body could have been led aſide by ſuch Replies; but ſince I underſtand that ſome People are puzzl'd with

them, I was willing to take Notice of 'em in a few Words, to ſhew that they are no Way terrible to me. It were to be wiſh'd, as I ſaid in the 6th *Tome*, that the *Manichæi* wou'd eſtabliſh ſome Principles, that one might be able to diſpute with them. But I was willing to anſwer here directly, leſt what I then objected ſhou'd be look'd upon as a Trick to ſhift off the Diſpute.

I ſhall ſtill reaſon upon the Principles of the *Origeniſt*, which was introduc'd in the *Parrhaſiana*: M. *le Clerc*'s ESSAYS, under the Title of PARRHASIANA, are tranſlated into *Engliſh*, 8*vo*. Not to exact too much of the *Manichæi*, or of thoſe which like their Replies. It is better, as I ſaid before, to give them up ſomething, and bring them over to the Goſpel; than to keep them at a Diſtance by requiring more of them than they wou'd be willing to grant. M. BAYLE'S *Manichæi* have in ſome Mea-

Meaſure been affected with it, ſince they confeſs that the *Origeniſt* of the *Parrhaſiana*, by making eternal Happineſs ſucceed the eternal Torments which the damned are to ſuffer, *has taken off the greateſt Difficulty of the* Manichæi; *namely, the Eternity of the Moral and of the Phyſical Pains of Hell.* M. BAYLE indeed quotes a Jeſuit, who ſays ſomething concerning the Opinion of ORIGEN, which does agree with all that the *Origeniſt* ſays. We know that; but thought it as allowable for us to put what Words we pleas'd in the Mouth of the *Origeniſt*; as it was for M. BAYLE to make his *Manichæi* ſpeak after what manner he thought fit.

Firſt, The *Manichæi* ſay, that the Goodneſs of God, which, as we conceive it, ought to be an *ideal Goodneſs*, that is, without any Mixture of Ill-will, ought not to ſuffer him to make us buy eternal Happineſs, with the ſuffering of the leaſt Pain, but he

ought to do us Good without the leaſt Mixture of Evil. To this I anſwer, *Firſt*, That God having made an infinite Number of Creatures, of different Degrees of Perfection, to ſhew his Power an infinite Number of Ways; he has form'd Man, who in his Order is neither one of the moſt perfect, nor one of the moſt imperfect. *Secondly*, It cannot be doubted, but that the Divine Bounty can beſtow more or leſs upon a Creature, according to his Pleaſure: So that a Creature has no Reaſon to complain, becauſe God, who owed him nothing, has given him no more. *Thirdly*, God has not created the Mind of Man ſo perfect, as to enable him never to wander from his Duty, or from the Rules which Reaſon and Revelation preſcrib'd him to become acceptable to him, and happy even upon Earth; neither has he given him a Body ſo ſtrong, as not to be liable to ſeveral Inconveniencies; but he has given him the Means of being happy,

if

if he will but obſerve the Rules preſcrib'd him, being oblig'd by no unconquerable Neceſſity to violate them.

I affirm that there is nothing in this, that can give Men any Reaſon to conceive any diſadvantageous Notions of the Goodneſs of God. For the Goodneſs of God, however infinite in it ſelf, is not oblig'd to communicate it ſelf to every one of his Creatures, in the fulleſt manner poſſible. If the Creator's Bounty is not free, Nothing in the World can be ſo; for by what Contract is the Creator oblig'd to give a Creature (which he deſigns to draw out of nothing) all that he can poſſibly beſtow? There can certainly be no ſuch Contract, neither is there any Thing in his Nature to oblige him to be ſo communicative to every Creature, as to be unable to beſtow any more upon it after having created it. If this was true, God muſt have made but one

Sort of Creatures, whereby this Liberality muſt have been ſo wholly exhauſted, as to make him uncapable of beſtowing any Thing more. Otherwiſe theſe Creatures might, according to the *Manichæan* Objection, ſay, that his *ideal* Goodneſs does not appear in his Works, and that they are not all equally well treated, nor with the ſame Liberality. From this alſo would follow a downright Abſurdity, namely, that God's Creatures wou'd be as perfect as himſelf; that is, wou'd have infinite Perfections, which is impoſſible; becauſe otherwiſe it might ſtill be ſaid that God might have given them infinite Degrees of Perfection, which he has not given them; and conſequently that his Goodneſs appears in them only limited, and only capable of limited Effects. After this rate, God muſt make as many Gods as Creatures, (which is a Contradiction) otherwiſe his *ideal* Goodneſs would not appear.

WHAT then muſt be ſaid in this Caſe? That the Goodneſs of God is in it ſelf infinite, but that each Creature is finite, and therefore uncapable of exhauſting that Bounty. But the Infinity of God's Goodneſs appears, from the infinite Number of Objects to which it is more or leſs extended, and that after an infinite Number of Ways, eſpecially as it beſtows eternal Felicity on an infinite Number of intellegent Creatures. After this manner alſo does the Almighty Power of God appear in the Univerſe; not that God has made it either wholly, or in its Parts, as perfect as himſelf, which would imply a Contradiction; but it ſhews it ſelf in the vaſt Number of its Effects of all Kinds, whether known to us, or unknown to us, but perceived by other intelligent Beings.

Secondly, Man's Imperfection has been the Reaſon that he has made an ill Uſe of his Liberty, and err'd from his

his Duty; and this has brought upon him all the Evils which happen to him in this Life, and in the next; from which God would preſerve him if he ſhould continue in Innocence. This is an Effect of the Liberty which he was created with. Had he made a good Uſe of his Liberty, he might have procur'd himſelf the Favour of Heaven, and a thouſand Bleſſings which are the Conſequence of it; but it has happen'd otherwiſe.

HERE our *Manichæi* reply, that this Liberty is a fatal Gift, and that if Man was created by a good Being, he would not have beſtow'd on him ſuch a Talent as he might have made an ill Uſe of, in a manner deſtructive to himſelf; and which, according to us, God knew that he would make an ill Uſe of. They uſe all their Rhetoric to aggravate the Evil which this Gift has brought upon Mankind; and which they might have avoided, if he that made them, had created them of ſuch

ſuch a Nature that they could not err from their Duty.

BUT all theſe Arguments againſt the Creator's Goodneſs, will vaniſh, if we conſider well what I have before obſerv'd, and what the *Origeniſt* of the *Parrhaſiana* ſaid upon that Subject. The Liberty of doing Ill is an Imperfection in ſuch a fickle Creature as Man, if we compare him with Creatures of a more exalted Nature, which may be exempt from it; and the divine Goodneſs does not tax him with it as a Crime: It only condemns him for the ill Uſe which he makes of it, becauſe it is in his Power to make a good Uſe of it. And even to prevent that ill Uſe, and lead Man to Happineſs, God has in the Goſpel propos'd to him eternal Rewards, and *unlimited* Puniſhments. It is in Man's own Power to avoid theſe Puniſhments, and obtain the Rewards.

BUT

But then, ſay they, God knew what wou'd happen. It is true, certainly God was not miſtaken in his Deſign, he did not intend to create Angels uncapable of ſinning, when he made Man; but before we go on, we muſt obſerve, that if the divine Goodneſs has made Man liable to fall, it has alſo given him the greateſt Motives poſſible to prevent his Fall. If he has been in danger of bringing Torments upon himſelf, he has alſo had the Power to avoid them; and not only ſo, but even to obtain eternal Happineſs, which God was not obliged to give him. This being obſerv'd, I ſay, that God was not oblig'd to prevent, by his Almighty Power, the Evil which he foreſaw would happen, through Man's own Fault; becauſe that Evil which is ſo much talk'd of, and againſt which ſome endeavour to enflame the vulgar and weak Minds, is but of a ſmall Duration in it ſelf, and in all its

Conſe-

Conſequences, and can no Ways break the Order of the Univerſe; becauſe God can take it off in a Moment, and will at laſt do it for all Eternity, according to the Opinion of the *Origeniſt.*

BUT, why muſt Men go through Evil, before they can feel all the Effects of the divine Goodneſs? I have already anſwer'd, that this is a Conſequence of Man's imperfect Nature; which cou'd not have that Degree of Imperfection which it has, without being liable to what has happen'd. Either we muſt ſay, that God cou'd make nothing imperfect, compar'd with himſelf, which is abſurd, as I have ſhewn; or we muſt grant that he made Beings that want ſomething, and which have been expos'd to the Inconveniencies which were the reſult of that Want; but that God may remove thoſe Inconveniencies when he pleaſes, and after what Manner he pleaſes.

As for Example, God cannot make Creatures without beginning, becauſe to be created, and to have no beginning, are contradictory Propoſitions. Nevertheleſs, this Conſequence may be drawn from it, *viz.* That God has been an infinite Space of Time, or a Time without beginning, without ſhewing his Goodneſs. Yet (I dare ſay) there is not any one ſo void of Senſe as to complain, becauſe God has not from all Eternity made him ſenſible of his Bleſſings; as being a Thing which implies a Contradiction. But God manifeſts his Goodneſs to intelligent Creatures, during another Kind of Eternity, of which they are capable, that is, for a Duration without end. Thus it is that God remedies the Inconveniency which ariſes from the Nature of the Creature, which, how perfect ſoever it be in its Kind, muſt have had a Beginning. So in reſpect of a Creature of a changeable Nature, and which changes

ges for the worſe, becauſe God has left it its Liberty; he afterwards brings a Remedy for that Misfortune, in ſuch a wonderful Manner, as the Creature is bound for ever to give him Thanks, and not to quarrel with the Almighty, for not having been made of a more exalted Nature, after ſuch an unworthy Manner as the *Manichæi* do.

Thirdly, If God had made Men of ſuch a Nature, as not only to be liable to fall, but alſo never to riſe again when once he was fallen, and God had foreſeen that he wou'd actually fall and ſo never riſe again upon any Account whatever; it might be ſaid that God had created him for that Fall and its Conſequences. But God, who has foreſeen that Man wou'd fall, does not damn him for that; but becauſe, being able to riſe again, he riſes not; that is, becauſe he freely retains his evil Habits till the End of his Life. This is a Step of Mercy already very conſiderable. *Firſt*, Becauſe

Becauſe no one is caſt into the Torments of the Impenitents, but by his own Fault. *Sccondly*, Becauſe a great many lay hold of this Goodneſs of God, and riſing from their Sins, form virtuous Habits, by which they avoid the Pains of the next Life, and beforehand taſte a great deal of Calm and Sweetneſs even in this.

As for the others, on whom God inflicts Puniſhments after Death, and who by their Folly bring Evil upon themſelves, and upon each other during this Life: After God has puniſh'd them according to his Juſtice, he will (if we believe the *Origeniſt*) transfer them to a State of eternal Felicity. Thus it is that God ſhews an infinite Mercy; and as to the Impenitent, there will not be any one of them, but what will accuſe himſelf of all the Evil that he has ſuffer'd, and at laſt give God Thanks for ever. *Firſt*, That God had created them ſuch as to be able to attain eternal Happineſs. *Secondly*,

condly, Becauſe tho' they had made ſuch an ill Uſe of their Liberty, yet notwithſtanding all that, God has not for ever excluded them from Happineſs, but has been willing (after the Sinners have juſtly ſuffer'd the Puniſhment due to their Impenitence) to admit them to that Happineſs which they had not purſued tho' God had ſhew'd them the Way. They will not any more remember either the Pains of this Life, or the Pains of the other, except it be to thank God that they are deliver'd from them, and to admire the more his Mercy and Goodneſs. For indeed we do not know how far God may carry the Torments, according to the Rigor of his Juſtice; neither can we ſay that he will not annihilate the Impenitent after they have endured Hell Torments. Abſolutely ſpeaking, God can take away from the Creature all that he has given it; and if he does not do it (eſpecially when an ill Uſe has been made of his Gifts) he thereby ſhews his

Mercy. The Impenitent therefore will always have great Occaſion to thank God, and accuſe themſelves; inſtead of cenſuring him, as M. Bayle's *Manichæi* do. Who doubts but that it is infinitely more advantageous to have been created, tho' liable to ſome Inconveniences, than never to have been created at all? Who does not ſee the Divine Goodneſs ſhine in this, in a Manner worthy of it ſelf?

Fourthly, but M. Bayle's *Manichæi* make this further Objection, *viz.* that if it be ſaid that the Duration of the Evils, which Man ſuffers here, and in the other Life, is nothing, when compar'd with Eternity, it will give Occaſion to this unphiloſophical Reaſoning, namely, that according to this Principle an hundred thouſand Millions of Ages, and any other finite Duration, during which the Creatures ſhou'd ſuffer, muſt be look'd upon as nothing when compar'd with Eternity. I anſwer, *Firſt*, that

that it is true that a paſt Duration, how long ſoever it has been, is nothing in Reſpect of Eternity, if it has no evil Conſequence of everlaſting Duration. This cannot be doubted of, if we are but capable of Reaſoning; for there is no Compariſon between Finite and Infinite; and a Philoſopher who ſhou'd argue otherwiſe deſerves to be ſent to School again. Thus when a Creature has thro' its own Fault ſuffer'd any determinate Time, when it might have avoided, there will be no Compariſon between the Severity and the Goodneſs of God. This is a Thing of Mathematical Evidence, not to be diſputed by any one that knows how to think. But, *Secondly*, to ſatisfie even ſuch Arguers, an *Origeniſt*, who rightly underſtands his own Principles, will anſwer, that he does not define the Duration of the Torments, but that they will be longer or ſhorter, as Juſtice ſhall require. According to the ſame Principles, the Duration of the Torments

will be ſhorter as the Torments are ſharper; and there will be as much Variety in the Puniſhments, as there was in the Sins. But if it ſhou'd be replied, that the Duration of the Torments will be long in Reſpect to the Life of the Impenitent, and to the Time of the evil Conſequences of their Misbehaviour, an *Origeniſt* need not fear that ſuch a Notion ſhou'd be prov'd abſurd, or contrary to the Holy Scripture. Becauſe what is objected againſt him concerning Torments that are to laſt ſeveral Ages does no Way confute his Aſſertions; for he does not believe that they will laſt ſo long, tho' he cannot determine their Duration. It can't be alledg'd againſt him, that a long or a ſhort Duration differ only comparatively; ſince the Duration of the Pains muſt be proportioned to the Sins, and to all their Circumſtances.

Fifthly, M. Bayle's *Manichæi* ſay that all the Advantage which the *Ori-*

Origeniſts ſeem to have in this Diſpute, is owing to the Falſities which are proper to them; as on the one Hand, giving a great Extent to the Power of the Free-Will; and on the other, ſubſtituting eternal Happineſs inſtead of the eternal Torments, which they ſuppreſs. But the *Origeniſts* will anſwer the *Manichæi*, that they are very bold to call that Falſhood, which ORIGEN has taught concerning Free-Will, when themſelves have been condemn'd, not only by all the Reſt of Mankind, who acknowledge Free-Will; but alſo by the whole Chriſtian Church, which has conſtantly deteſted the Doctrine of MANES, concerning Free-Will, which he deny'd. It is not ORIGEN alone who has attack'd this Opinion of MANES; but all who have ſpoken of this Heretick, and have deteſted his Doctrine, whether Eaſtern or Weſtern Writers; eſpecially before the Diſputes with the *Pelagians*. The *Origeniſts* wou'd alſo al-

ledge, that it is falſe to ſay that it may be concluded from the Terms of Holy Scripture, that the Torments will be eternal; and there is no Need of dwelling any more upon that Topic after what has been ſaid. I do not believe that the Objections of the *Manichæi* againſt the Goodneſs of God can be call'd *unexceptionable Truths;* or that the Anſwers of the *Origeniſts* in Defence of the Divine Goodneſs can be term'd *Falſities;* ſince, Philoſophically ſpeaking, the Opinions of the Latter have a Foundation infinitely ſtronger, againſt which the *Manichæi* can make no reaſonable Objection.

Sixthly, Nothing then can be more abſurd, than wholly to deny Hell Torments, to defend the Divine Goodneſs. An *Origeniſt*, by ſuppoſing them finite, eaſily removes all Difficulties. He finds in God the following Tokens of Goodneſs, and ſuch a Goodneſs as muſt truly be infinite.

finite. Namely, *Firſt*, that God has created Men to be kind to them, out of pure Goodneſs; for having no Being, we had not done any Thing which cou'd bring on us the Effects of his Kindneſs. *Secondly*, he has given them a thouſand excellent Qualities, as appears by the Invention of Arts and Sciences, both Speculative and Practical. *Thirdly*, he has encompaſs'd them with a numberleſs Quantity of ſenſible Benefits or Bleſſings that affect their Senſes, which are enjoy'd with a great Deal of Pleaſure, and tend much to their Advantage, if they are uſed moderately: And as for Life, all Men love it, except a few melancholly People. *Fourthly*, he has ſhewn them, by Reaſon and Revelation, the Things which were neceſſary to be known in Order to their obtaining Happineſs (by their Obedience to him) both in this Life and after Death. *Fifthly*, the Commands which he has laid on them, are of ſuch a Nature, that

they cannot but be happy in obſerving them; ſince they all promote the good of Human Nature, and all Men reap an Advantage from them; for they can beſtow nothing on the Almighty, who has no more Need of them after once he has created them, than he had in the Duration without end, which preceded the Creation of the World. *Sixthly*, God's Commands are eaſy to be obſerv'd, if we will conform our ſelves to right Reaſon; and nothing can make them difficult but a contrary Habit. *Seventhly*, ſuch an Habit may be overcome, and if we fall, God is not implacable; he will be ſatisfied if we do but riſe again. *Eighthly*, he immediately gives eternal Happineſs to thoſe that have repented, and puniſhes the Impenitent with moderate Torments, before he lets them enter in Poſſeſſion of that ſaid eternal Happineſs, which ſhews, that he has created Man with a Deſign to make him happy; which

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if Man has not been at firſt, is only thro' his own Fault.

NOTHING can be objected againſt this but the Inconveniences, which are annex'd to an intelligent Nature which is liable to change, and which God was not willing to prevent; becauſe he look'd upon them as nothing in Compariſon of the Good which he has reſolv'd to bleſs Mankind with. But then (ſay the Diſciples of MANES) muſt not a Mother, who foreſees that her Daughter will yield to the Temptations of a debauch'd Man, make haſte and hinder her, if ſhe has a Value for her Daughter, and for Chaſtity? Can ſhe her ſelf be reckon'd honeſt, if ſhe does not prevent it? We ſay nothing here of the Indecency of comparing Divine Providence with a Woman that proſtitutes her Daughter, tho' our Reſpect for God Almighty ought hardly to bear with ſuch a Way of ſpeaking. In a Word, the *Manichæi* are

are abominable Hereticks, Enemies of the Holy Scripture and the Goſpel, in uſing ſuch Expreſſions; and ſurely, the Gentleman that pleads for them cannot be of their Opinion. But to the foremention'd Objection we anſwer, that ſuch a Mother, ought, as much as in her lies, to prevent the Evil which ſhe fears. *Firſt*, Becauſe ſhe is ſo commanded in the Goſpel. *Secondly*, Becauſe when the Miſchief is done ſhe can no Way remedy it, or prevent its evil Conſequences. *Thirdly*, Becauſe the Evil which ſuch a Woman ſuffers to be committed, and its Conſequences, are in Reſpect to her ſelf as well as her Daughter, great and conſiderable. But God, who is our Creator and Lawgiver, may permit a Work which he has made fickle, to be (as it were) out of Order; becauſe ſuch an Inconvenience is ſcarce any Thing in Reſpect to him, and he can eaſily remedy it as ſoon as he ſhall think fit. This is what the *Origeniſt* has ſhewn

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in his *Parrhaſiana;* where with a handful of Duſt, *pulveris exigui jactu,* he has laid a ſwarm of Difficulties, which were in a pompous Manner brought in concerning the Diſorder that we ſee in the World, whoſe End we cannot yet any way foreſee.

BESIDES, what has been ſaid may as well be applied to moral as to phyſical Evil, to the Vices, as to the Sufferings of Men; and we need not make any diſtinct Application of it to theſe two Kinds of Diſorders.

NEITHER ſhall I take up any Time to ſhew, that if the Holy Scripture taught us any Thing unworthy of God, or implied contradictory Notions, it cou'd not be of divine Inſpiration, or chain our Faith. The Thing is ſelf-evident; therefore I enlarge no more upon this Head, leaving the Reader to think the reſt; becauſe I wou'd not appear to make the *Origeniſt*

niſt triumph, leſt odious Conſequences ſhou'd be drawn from it.

Laſtly, If any one ſhou'd take it ill that I reaſon upon the Principles of an *Origeniſt*, tho' I am not altogether of ORIGEN's Opinion; he muſt conſider, that I did not begin, *Firſt*, to cover my ſelf with a borrow'd Name; I was only willing by this to imitate M. BAYLE, who has taken upon him to perſonate the *Manichæi*. *Secondly*, They that have nicely examin'd ORIGEN's Opinion, have acknowledg'd, that bating ſome *Platonic* Whimſies, which may be blotted out of his Syſtem, without overthrowing it; (ſuch as the Præ-exiſtence of Souls, the Revolutions of all Things in ſettled Periods, and other ſuch Notions) the reſt has been generally receiv'd and eſteem'd by all the Eaſt; till THEOPHILUS of *Alexandria*, and other hot Men of his Time, caus'd him to be condemn'd, rather to overthrow ſuch Men as they hated, than

out

out of regard to Truth. Beſides, ORIGEN has always been look'd upon as a Member of the Chriſtian Church, in which alſo he died; after he had been a Confeſſor, during the Perſecution of *Decius;* and had ſhewn a great deal of Conſtancy, and appear'd very willing to ſuffer Martyrdom. A great many have formerly, and of late Years, written in his Defence, whoſe Books any one may conſult. And then what ORIGEN has advanc'd concerning the End of Hell Torments, was but what he thought he found in the Holy Scripture, which he endeavour'd to explain after the beſt Manner that he cou'd. He only argued for its Authority, but the *Manichæi* directly againſt it.

BUT after ſo long a Digreſſion, let us hearken anew to Archbiſhop TILLOTSON, who will ſhew us what uſe we ought to make of the manner in which the Holy Scripture has expreſs'd the Pains of the next Life.

THERE-

" THEREFORE Sinners, *says he*, " ought always to be afraid of it, " and reckon upon it; and always " to remember, that there is great " Goodneſs and Mercy in the Se- " verity of God's Threatnings; and " that nothing will more juſtify the " Inflictiön of eternal Torments, than " the fooliſh Preſumption of Sinners " in venturing upon them, notwith- " ſtanding ſuch plain and terrible " Threatnings.

" THIS, I am ſure, is a good Ar- " gument to all of us, to *work out* " *our Salvation with Fear and Trem-* " *bling;* and with all poſſible Care " to endeavour the Prevention of " that Miſery which is ſo terribly " ſevere, that at preſent we can hard- " ly tell how to reconcile it with the " Juſtice and Goodneſs of God.

" THIS God heartily deſires we " would do; and hath ſolemnly " ſworn,

" ſworn, that *he hath no Pleaſure*
" *in the Death of the Wicked, but*
" *rather that he ſhould turn from his*
" *Wickedneſs and live.* So that here
" is all imaginable Care taken to
" prevent our Miſcarriage, and all
" the Aſſurance that the God of
" Truth can give us of his Unwil-
" lingneſs to bring this Miſery upon
" us. And both theſe, I'm ſure, are
" Arguments of great Goodneſs. For
" what can Goodneſs do more, than
" to warn us of this Miſery, and
" earneſtly perſuade us to prevent it;
" and to threaten us ſo very terribly
" on purpoſe to deter us from ſo great
" a Danger?

" AND if this will not prevail with
" us, but we will go ſtill on to *de-*
" *ſpiſe the Riches of God's Goodneſs,*
" *and Long-ſuffering, and Forbear-*
" *ance;* what in Reaſon remains for
" us, *but a fearful looking for of*
" *Judgment, and fiery Indignation to*
" *conſume us?* And what almoſt

" can

" can Juſtice, or even Goodneſs it
" ſelf do leſs, than to inflict that Pu-
" niſhment upon us, which with
" Eyes open we would wilfully run
" upon; and which no Warning, no
" Perſuaſion, no Importunity could
" prevail with us to avoid? And
" when, as the *Apoſtle* ſays, *know-*
" *ing the Judgment of God, that they*
" *which commit ſuch Things are wor-*
" *thy of Death;* yet for all that we
" would venture to commit them.

" And therefore, whatever we
" ſuffer, we do but inherit our own
" Choice, and have no Reaſon to
" complain of God, who hath ſet be-
" fore us Life and Death, eternal
" Happineſs and Miſery; and hath
" left us to be the Carvers of our
" own Fortune: And if, after all this,
" we will obſtinately refuſe this Hap-
" pineſs, and wilfully run upon this
" Miſery, *Wo unto us! for we have*
" *rewarded Evil to our ſelves.*

" You

" YOU ſee then, by all that hath
" been ſaid upon this Argument,
" what we have all Reaſon to ex-
" pect, if we will ſtill go on in our
" Sins, and will not be brought to
" Repentance. You have heard, what
" a terrible Puniſhment the juſt God
" had threatned to the Workers of
" Iniquity; and that in as plain
" Words as can be uſed to expreſs
" any Thing. *Theſe*, that is, *the*
" *Wicked, ſhall go away into ever-*
" *laſting Puniſhment, but the Righte-*
" *ous into Life eternal.*

" HERE are *Life* and *Death*, Hap-
" pineſs and Miſery ſet before us.
" Not this frail and mortal Life,
" which is hardly worth the having,
" were it not in Order to a better
" and happier Life; nor a temporal
" Death, to get above the dread
" whereof ſhould not, methinks, be
" difficult to us, were it not for the
" bitter and terrible Conſequences

" of it: But an eternal Life, and " an eternal Enjoyment of all Things " which can render Life pleaſant and " happy; and a perpetual Death, " which will for ever torment us, " but never make an End of us.

" THESE God propounds to our " Choice: And if the Conſideration " of them will not prevail with us to " leave our Sins, and to reform our " Lives, what will? Weightier Mo- " tives cannot be propos'd to the Un- " derſtanding of Man, *than everlaſt-* " *ing Puniſhment*, and *Life eternal;* " than the greateſt and moſt durable " Happineſs, and the moſt intolerable " and laſting Miſery that human Na- " ture is capable of.

" NOW, conſidering in what Terms " the Threatnings of the Goſpel are " expreſs'd, we have all the Reaſon " in the World to believe that the " Puniſhment of Sinners in another " World will be everlaſting. How-

" ever,

" ever, we cannot be certain of the
" contrary, Time enough to prevent
" it; nor till we come there, and find
" it by Experience how it is: And if
" it prove ſo, it will then be too late
" either to prevent that terrible
" Doom, or to get it revers'd.

" SOME comfort themſelves with
" the uncomfortable and uncertain
" Hope of being diſcharg'd out of
" Being, and reduc'd to their firſt
" Nothing; at leaſt, after the tedious
" and terrible ſuffering of the moſt
" grievous and exquiſite Torments
" for innumerable Ages. And if this
" ſhould happen to be true, good
" God! how feeble, how cold a Com-
" fort is this? Where is the Reaſon
" and Underſtanding of Men, to
" make this their laſt Refuge and
" Hope; and to lean upon it as a Mat-
" ter of mighty Conſolation, that they
" ſhall be miſerable beyond all Ima-
" gination, and beyond all Patience,
" for God knows how many Ages?

" *Have all the Workers of Iniquity*
" *no Knowledge?* No right Senſe and
" Judgment of Things? No Conſi-
" deration and Care of themſelves,
" no Concernment for their own laſt-
" ing Intereſt and Happineſs?

" *ORIGEN,* I know not for
" what good Reaſon, is ſaid to have
" been of Opinion, That the Puniſh-
" ment of Devils and wicked Men, af-
" ter the Day of Judgment, will con-
" tinue but for a thouſand Years; and
" that, after *that* Time, they ſhall all
" be finally ſaved. I can very hardly
" perſuade my ſelf, that ſo wiſe and
" learned a Man as *Origen* was,
" ſhould be poſitive in an Opinion for
" which there can be no certain
" Ground in Reaſon, eſpecially for
" the punctual and preciſe Term of
" a thouſand Years; and for which
" there is no Ground at all, that I
" know of, from divine Revelation.

" But

" BUT upon the whole Matter, " however it be; be it for a thouſand " Years, or be it for a longer and un- " known Term, or be it for ever, " which is plainly threatned in the " Goſpel: I ſay, however it be, this " is certain, that it is infinitely wiſer " to take Care to avoid it, than to " diſpute it, and to run the final Ha- " zard of it. Put it which Way " we will, eſpecially if we put it " at the worſt, as in all Prudence we " ought to do, it is by all poſſible " Means to be provided againſt: " So terrible, ſo intolerable is the " Thought, yea, the very leaſt Suſpi- " cion of being miſerable for ever.

" AND now give me Leave to ask " you, as St. *Paul* did King *Agrip-* " *pa*, *Do you believe the Scriptures*? " And I hope I may anſwer for you, " my ſelf, as he did for *Agrippa, I* " *know you do believe them.* And in " them theſe Things are clearly re- " vealed, and are Part of that *Creed*

" of which we make a ſolemn Profeſſi-
" on every Day.

" And yet, when we conſider how
" moſt Men live, is it credible that
" they do firmly believe this plain
" Declaration of our *Saviour* and
" our *Judge*, that *the Wicked ſhall*
" *go into everlaſting Puniſhment, but*
" *the Righteous into Life eternal?*

" Or if they do in ſome ſort be-
" lieve it, is it credible that they do
" at all conſider it ſeriouſly, and lay
" it to Heart? So that if we have a
" Mind to reconcile our Belief with
" our Actions, we muſt either alter
" our *Bible* and our *Creed*, or we
" muſt change our Lives.

" Let us then *conſider, and ſhew*
" *our ſelves Men.* And if we do ſo,
" can any Man, to pleaſe himſelf for
" a little while, be contented to be
" puniſhed for ever; and for the Sha-
" dow of a ſhort and imperfect Hap-
" pineſs

" pineſs in this Life, be willing to
" run the Hazard of being really and
" eternally miſerable in the next
" World?

" SURELY this Conſideration a-
" lone, of the extreme and endleſs Mi-
" ſery of impenitent Sinners in ano-
" ther World, if it were but well
" wrought into our Minds, would be
" ſufficient to kill all the Temptations
" of this World, and to lay them dead
" at our Feet; and to make us deaf to
" all the Enchantments of Sin and
" Vice: Becauſe they bid us ſo infi-
" nitely to our Loſs, when they of-
" fer us the Enjoyment of a ſhort
" Pleaſure, upon ſo very hard and un-
" equal a Condition, as that of be-
" ing miſerable for ever.

" THE eternal Rewards and Pu-
" niſhments of another Life, which
" are the great Sanction and Securi-
" ty of God's Laws, one would think
" ſhould be a ſufficient Weight to

" caſt the Scales againſt any Plea-
" ſure, or any Pain, that this World
" can tempt, or threaten us withal.

" AND yet, after all this, will we
" ſtill go on to do wickedly, when
" *we know the Terrors of the Lord*,
" and that we muſt one Day anſwer
" all our bold Violations of his Law,
" and Contempts of his Authority,
" with the Loſs of our immortal
" Souls, and by *ſuffering the Ven-*
" *geance of eternal Fire?*

" WHAT is it then that can give
" Men the *Heart* and *Courage*; but I
" recal that Word, becauſe it is not
" true *Courage*, but *Fool hardineſs*,
" thus to out-brave the Judgment of
" God, and to ſet at nought the hor-
" rible and amazing Conſideration of
" a miſerable Eternity? How is it
" poſſible that Men that are awake,
" and in their Wits, ſhould have any
" Eaſe in their Minds, or enjoy ſo
" much as one quiet Hour, whilſt ſo

" great

" great a Danger hangs over their
" Heads, and they have taken no to-
" lerable Care to prevent it? If we
" have any true and juſt Senſe of this
" Danger, we cannot fail to ſhew
" that we have it, by making haſte to
" eſcape it, and by taking that Care
" of our Souls, which is due to im-
" mortal Spirits that are made to be
" happy or miſerable to all Eternity.

THE Archbiſhop goes on with ſuch Exhortations to the End of his Sermon. What I have quoted is ſufficient to ſhew (ſuch as have not read his Works) how much they deſerve that Praiſe which they have met with.

THE ſafeſt and wiſeſt Way, as to the *Torments* of the *next Life*, is to believe that GOD will never do any Thing but what is agreeable to his *Divine Attributes*; and at the ſame Time to uſe all the Care imaginable to avoid the Effect of his *Threats*; which (whatever it be) ſhall be the

more

more terrible, the more it is deſpiſed. Nothing offends a *Law-giver* more, than to ſee that the greater his Threats are, the leſs they are regarded; and that inſtead of meeting with *Obedience*, they are *cavill'd at*. Then let ſuch as complain of GOD's *Threats*, be now *ſilent*, and ſtrive to *obey* him; it will be Time enough for them to *complain* when they have ſeen the *Execution* of them, if *then* they think them unjuſt. But let *theſe Men* beware, leſt they ſhou'd bring *them* upon *their own Heads*, by *complaining beforehand*, of *what* they have not yet been *made ſenſible of*.

THUS concludes M. *le Clerc's* Defenſe of Archbiſhop *Tillotſon*. We ſhall next produce the Oppoſition made to theſe Arguments by *William Lupton*, M. A. Fellow of *Lincoln* College, in a Sermon by him preached before the Univerſity of *Oxford* at St. *Mary*'s, *Novemb.* 24*th*, 1706, and which he printed under the following Title

Title—*The* Eternity *of* future Puniſhment *proved and vindicated.* But *how* he has *proved is* the Subject of our *Enquiry.*

MR. LUPTON from his Text of *Mat.* Ch. 25. Ver. 46. *And theſe ſhall go away into* EVERLASTING *Puniſhment,* thus opens *Gladiator* like, *viz.* " Though GOD hath revealed " the eternal Duration of future " Puniſhment, in the plaineſt and " moſt poſitive Terms; yet the *im-* " *pious Gloſſes* of *ſome*, and the Dic- " tates of an *immoderate Self-Love* " in others, have repreſented this im- " portant Article of our Faith as ab- " ſurd and incredible.

THE *impious Gloſſes,* he means, are the foregoing Arguments brought in Defenſe of an omnipotent *Mercy*, the Extenſion of which divine *Attribute*, ſuch rigid Dogmatiſts, as our Declaimer, would inſinuate the *Almighty* is with-held from granting to *miſerable Sinners.* BUT

BUT from mere *Declamation*, let us proceed to more ſubſtantial *Reaſon*. Full fraught is his whole Diſcourſe with a Volubility of hard Names; and now from the *impious Gloſſes of ſome*, he farther adds, that "*ſome o-* "*thers* have been ſo profanely and "blaſphemouſly bold, as to queſtion "the Equity of *God's Purpoſes*". This round *Aſſertion* is ſo diſtant from *Truth*, that it is his own Adherents only who are *guilty*. Then fancying every *Declaration*, he makes, to be *definitive*; he leaves his general Epithet of *Some*, and condeſcends to nominate Archbiſhop TILLOTSON.

HE *firſt* avers, that the ARGUMENTS brought by himſelf, *jointly conſidered*, SEEM *abundantly ſufficient to ſatisfy all Difficulties*—(But I dare ſay upon a careful Examination, that they will not SEEM ſo concluſive to any Body elſe--) and *then* adds, "tho' "the *contrary* hath been inſinuated "in a Diſcourſe *too well known*, (much

(much better known indeed than any he will ever deliver either from the Pulpit or the Preſs) " which was ſome " Years ago publiſhed by ONE, whoſe " extraordinary perſonal Accompliſh- " ments and high Station in the " Church do command ſo very great " Deference, that it may perhaps be " thought ſcarce allowable to menti- " on any Part of his Writings, other- " wiſe than with Approbation and " Applauſe: But he hath, in this Par- " ticular, made it very plain, that e- " ven the greateſt Men have their " Intervals of Miſapprehenſion and " Miſtake.

Now, leſt the Reader ſhould think I have already been too ſevere upon this *Caſuiſt*, I will here produce the Sentiments of two *Gentlemen* upon this *Debate*. The *firſt* is the Writer of that Prelate's Life, † who in the

† The Life of Abp. *Tillotſon* is well wrote, and was compiled from the Minutes of the late Mr. *Young* Dean of *Salisbury*, in which likewiſe the Author was greatly aſſiſted by Bp. *Burnet*. It is printed (in Folio to bind up with his Works) by *H. Curll* in the *Strand*. 141

141 Page thereof thus remarks, ſpeaking of Mr. *Lupton*, " He falls, *ſays* " *he*, in a moſt violent manner upon " this great and good Man, on Ac- " count of his Sermon on the *Eter-* " *nity* of *Hell Torments*. In this In- " vective the *young* Author, (for I " cannot think him very *Old*, either " by the Force of his Arguments, or " the Candour of his Management " of them) expreſſes a great deal of " Warmth againſt the Biſhop; and if " hard Words, and malicious Inſinu- " ations, a Confidence of aſſerting " and an aſſuming Air throughout, " are Proofs of a good Cauſe, and " the better of the Argument, Mr. " *Lupton* has obtained the Victory " over Archbiſhop *Tillotſon*; but " if theſe are only the viſible Ef- " fects of a vain Opinion of himſelf, " we never had a Piece fuller of Va- " nity and Affectation. Firſt then, " I cannot help declaring, that from " the Diſcourſe, I dare believe, that " the Author with all his Self-Opini-

" on,

" on, and Assurance, would not have " presumed to publish it, had not the " great Man he attacked been dead. " I must farther observe, that he does " not pretend to assert, that the *E-* " *ternity* of *Punishments* is *denied* by " the Bishop, but will not allow " that his Arguments are sufficient to " *prove it*, and therefore he supplies " better, as he would have us believe.

" I shall give but a Specimen of his " Confutation of the Bishop's Argu- " ment. — *That to punish* eternally " *Man for* temporary *Crimes*, *can ne-* " *ver be justified by the common Rea-* " *son that is brought in its* Defense, " *viz.* That if the Wicked should " live always, they would *sin* on to " *Eternity*, for that it seems not a- " greeable to *eternal Justice* to pun- " ish *Crimes* that *never were commit-* " *ted.* But says our Author, *If the Sin-* " *ner has provoked God to that Degree* " *as to make him with-hold his* Saving- " Grace; *then the Consequence is plain,*

" *that*

" *that the Sinner not being able to re-*
" *pent, or turn without that* Saving
" Grace, *he muſt inevitably ſin on to*
" *Eternity, and is therefore juſtly*
" *puniſhed by* eternal Torments.

" But can there be any thing in
" Nature more abſurd than this ?
" To *ſolve* the *Difficulty* that *lay*
" *againſt* the *common Argument*, that
" the *wicked* would *ſin on eternally* if
" they *lived ſo long;* he would fix a
" *greater Injuſtice* on GOD than the
" *former Argument had done;* for
" *here*, he makes GOD *puniſh the*
" *Sinner* for *not repenting*, when he
" with-holds the only Means of his
" being capable of doing ſo, — *Sav-*
" *ing Grace.*

" This Author's *Arguments* are in-
" deed all a mere *begging the Queſti-*
" *on*, in taking that for *granted*, which
" wants chiefly to be *proved.* If he
" had thought the Abp. had weaken-
" ed, or gone againſt any Doctrine of
" the Scripture, he ought firſt to have

" fix'd

" fix'd *his* Senſe of the Texts on which
" he built this Doctrine. For Exam-
" ple, he ought particularly to have
" ſhewn, that the Scripture was to
" be taken literally *here*, tho' not in
" *other Places*, and given irrefraga-
" ble Arguments to prove *why* it
" ſhould *be ſo*. He ſhould have ſhewn
" that — *for ever* — *everlaſting*, &c.
" in the Scripture-Senſe, were always
" underſtood as we do *now*, or as he
" *does*, of ſomething that *never can*
" or *will have* an *End*. *One Gene-*
" *ration cometh, and another goeth,*
" *but the Earth endureth for* EVER,
" is a Text in Scripture, and yet I
" believe this Gentleman will not con-
" tend, that there is to be *no End*
" of the *Earth*, and ſtill tell us he
" believes the *Bible*. It being noto-
" rious, that as the Scripture often,
" by *all the Earth*, only means the
" Land of *Judah*, or of *Iſrael*; ſo
" thoſe Terms of, *for ever*, *always*,
" and *everlaſting*, are frequently made

" uſe of to expreſs a *long Duration* o
" *Time*, which yet will have *an End*.

" He ſhould therefore have clear-
" ed this Point in the firſt Place, and
" evidently have ſhewn why thoſe
" Words ſhould bear in this Caſe a
" different Senſe". *

I ſhall ſay no more to Mr. *Lupton*, after what this Gentleman has urged in behalf of the good Archbiſhop, but leave him; entirely acquieſcing in his own Sentiments of his Sermon, *That it is not equal to the great Weight and Difficulty of the Argument.* †

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* See Archbiſhop Tillotson's Life, *ut Supra*, pag. 142, 143 and 144.

† Mr. Lupton's Dedication of his Sermon to Dr. *Adams*.

A LET-

A

LETTER

TO THE

BOOKSELLER.

SIR,

PERCEIVING, by the *Publick Prints*, that your *Editor* of the new Edition of Mr. SWINDEN's *Enquiry*, &c. intends a Supplement to his Chapter on the *Eternity of* HELL's *Torments*: I was of Opinion, that after the two great Names of TILLOTSON and LUPTON, to hear the Sentiments of *One* no way inferior to either, would be acceptable to the Curious. I need not say,

I mean Dr. THOMAS BURNET, late Maſter of the *Charter-Houſe*, whoſe clear Reaſoning, happy Genius, and elegant Stile are equally to be admired. In the Works publiſhed by Himſelf, he has given the World a Specimen only of what we might reaſonably have hoped for, had not Death and his ſingular Modeſty deceived us. He is in this Place introduced, pleading the Cauſe of thoſe *unhappy Perſons*, whoſe *paſt Lives* have rendered their *preſent State* ſo miſerable as to fear the Loſs of their Souls.

IN a Treatiſe, (of which himſelf permitted but few, very few Copies to be printed) intitled, *De Statu Mortuorum, &c.* After giving us a full Account of the Opinions of the antient and modern Authors, ſacred and profane, as to the *State of the Damned;* even exhauſting the Subject, and modeſtly offering alſo his own Opinion, back'd by as ſound Argument as the Nature of his Subject per-

permits; he declares for the MERCIFUL *Side* of the Queſtion; which *Declaration* I the rather communicate, becauſe but few Readers can ever hope to ſee it in the Original; by Reaſon of the great Secrecy and Caution with which it has been moſt beautifully reprinted, and diſpers'd into a very ſmall number of Hands; and the greateſt Care taken by the learned Editor that it ſhould never become publickly common.*

IN the 319th and 320th Pages of this moſt excellent Piece is the following Paſſage.

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* This Work is intitled *De Statu Mortuorum & Reſurgentium. Acceſſerunt Epiſtolæ duæ circa Libellum de Archælogijs Philoſophicis. Auctore* THOMA BURNETIO, S. T. P. *Lond.* 1723. 4to. In the Preface whereof is this remarkable Paſſage, *Viſum eſt in pauciſſimorum uſum aliquot exemplaria recudere: Quippe quia ægre ferrent ex doctoribus nonnulli, magno ſummi viri ſtudio excultum pus aliquando forſan interire poſſe. Adhibita tamen eſt cautela, ne in vulgus emanaret. Quiſquis igitur hunc libellum in manus ſumſerit, is ſe nullo modo paſſurum a quoquam aut calamo aut typis deſcribi, data fide, obſtringito.*

Nobis difficile eſt omnem exuere humanitatem: Deo difficilius omnem miſericordiam. Et ſi naturam noſtram corrumpere aut deſtruere poſſumus, Divinam non poſſumus. Pulſaruut olim tympana in valle Hinnom, *ne exaudirctur a populo & a parentibus infantum clamor, qui immolabantur idolo igneo, & vagiebant acerbe inter flammas. Sed totum licet æthera reſonare feceris continuis tonitribus, nunquam efficies ut in hoc Tophet, de quo loquimur, excruciatorum planctus & ejulatus non aſcendant in aures Jehovæ, patris miſericordiarum. Reſpice pauliſper, ſi placet, doctor immiſericors quale nobis exhibes ſpectaculum: Quale Theatrum Providentiæ: multo majorem partem humani generis æſtuantem inter flammas per æterna ſæcula. O digna Deo & Angelis ſpectatoribus ſcena! dein ad demulcendum aures, dum plangoribus & ululatu Cælum Terramque replet hæc infelix turba, harmoniam habes*

plane

plane divinam. Illud præterea mihi dolet non parum, quod videam, hoc modo tantam partem naturæ rationalis inutilem factam, funditus perditam, & rejectaneam: instar salis insulsi, aut instar vappæ projectam foras, sine usu aut spe futura. *i. e.* "To *Mankind* it is difficult to "put off their *Humanity*, harder to "GOD to lay aside *all Mercy*. And "tho' we may corrupt or destroy our "own Nature, yet have we no Power over the Divine: It was usual to "beat Drums in the Valley of *Hinnom* "to hinder the Parents and Populace "from hearing the bitter Cries of "their Infants, from amidst the Flames "offered to their wooden Idol: But "tho' you make the Air ring with a "continued Thunder, you cannot "hinder the Weepings and Wailings "of those tormented in that *Tophet*, "(of which we now treat) from as-"cending up to the Ears of a *Jehovah*, the Father of Mercies.

" Look back a little, if you pleaſe, " thou Broacher of Cruelty, what a " fine Spectacle, how delightful a " Theatre of Providence thou diſplay- " eſt, much the greateſt Part of Man- " kind ſweltering in Flames for an E- " ternity: A Scene this, fit for God " and Angels to be Spectators of! " Again, you afford us a Harmony al- " moſt divine, to charm our Ears, in " hearing this unhappy Company fill " Heaven and Earth with their Cries " and Howlings. Beſides it is no ſmall " concern to me, to ſee by this Means " ſo large a Part of the rational Crea- " tion made uſeleſs, altogether loſt, " and rejected, thrown away like Salt " without Savour, or dead Wine, uſe- " leſs and hopeleſs.

Such are the Sentiments of this truly great Man. *I am,*

Sir, *your humble Servant,*

and

Philalethes.

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